CHRISTIAN REGISTER.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"AND WHY EVEN OF YOURSELVES JUDGE Y NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, FEBRUARY 14, 1835. NO. 705.—VOL. XIV.—NO. 27.

RELIGIOUS MISCELLANY.

[From the Eclectic Review.]

CLAIMS OF THE ENGLISH CHURCH ESTABLISHMENT.

Our readers will bear witness that, to any thing approaching to violence or sectarian animosity, we have uniformly been opposed; so much so as, by our pacific counsels, to lay ourselves open to the unjust suspicion of favoring the enemy. We confess that, at one time, we did cherish the hope that a truce of God might have been maintained between the rival denominations of the religious world, to allow of their making common cause against ignorance and infidelity; but the position of the stern, inflexible hostility which the evangelical clergy have taken in relation to the claims of the Dissenters, leaves no prospect of peace except as the fruit of fair conquest. Attempts are continually made to represent the Dissenters in the light of aggressors who first broke the truce. This is not the fact. No assault was made or meditated upon the Establishment, till it opened its batteries upon the peaceable petitioners for a redress of civil grievances. If Dissenters are become more political in spirit than they were, the political conduct of the Churchmen has made them so.

The recent Session has put to a test the spirit of the Establishment. "It might have been hoped," to employ the language of a weekly journal, "that sound policy and Christian feeling would have led the more liberal-minded portion of the evangelical clergy to take a different position. It would have cost them nothing to say to the Dissenters:—We acknowledge your grievances; we sympathize with you as our Christian brethren; we will aid you in obtaining relief as to your just claims; but, as touching a separation of Church and State, we are at issue with you on the abstract question, and will resist your efforts as directed to that object to the utmost. By conceding thus far to the practical grievances of the Dissenters, they would have disarmed their opponents of every angry feeling; they would have occupied a vantage-ground, and raised their own professional character by a conduct at once fair, manly, and conciliatory. This opportunity they have blindly thrown away. They have been betrayed by the secular prejudice engendered by an ecclesiastical monopoly into a course as impolitic as it is intolerant. They have thus lost a noble opportunity of vindicating before the world the spirit of the religion they profess. Had the evangelical clergy acted towards the Dissenters as became their platform professions, the world would have given them credit for disinterestedness, and for valuing the interests of religion more than the honor of their order. Dissenters themselves might have been induced to falter in their opposition to an Establishment producing the fruits of liberality. Was it unreasonable to expect as much as this from some portion of the pious clergy of "our Apostolic Church" in the nineteenth century? What then must be the genuine tendency of an ecclesiastical establishment? Under all the circumstances of the case, the uncompromising hostility manifested by the evangelical section of the Church Political to the claims of Protestant Dissenters, appears to us scarcely less decisive and flagrant an exemplification of the anti-christian spirit of the Institution, than the fierce bigotry which kindled the flames of martyrdom in Smithfield, and, under Protestant sovereigns, consigned Bunyan and Baxter, and De Laune, and a whole army of confessors, to bonds and imprisonment."

The best excuse that can be offered for our evangelical brethren of the Establishment, (if they will allow us still to claim any fraternal relation,) is, that they have taken alarm at discovering the unsuspected strength of the despised sectaries. The avowed opinions of the orthodox Dissenters are the same that they have ever been, on the subject of State interference with the Church of Christ: but it was scarcely deemed worth while to ascertain what those opinions were, till the Reform in the representation discovered the political and social strength of the hitherto unrepresented Dissenters. This is the true explanation of the sore, fretful, and bitter feeling which the pious clergy discover alike towards the Dissenters and the House of Commons. The Record Newspaper, which at once reflects and panders to this feeling, striving with accursed zeal to widen as much as possible the breach, has adopted a tone in politics equally opposed to the powers that be, and hostile to the Dissenters. Before the agitation of the Reform Bill, however, all classes of the clergy, evangelical and heterodox, were not less unanimous in resisting the repeal of the Sacramental Test. The life principle of the Establishment being the political ascendancy of the clerical order, every concession to the Dissenters is represented as an injury to the Church. Till that ascendancy be destroyed, there can be no religious peace in the Protestant brotherhood. The clergy have unsheathed the sword; their watchword is, No concession: before the sword can be beaten into a ploughshare, it must be wrested from the hands of these churchmen militant; and when disarmed, they will discover that they have no enemies to fight against.

We have in a former article exposed the entirely unfounded nature of the assertion, that, till within the last thirty or forty years, the lawfulness of religious Establishments was unquestioned, and their expediency and necessity admitted by Dissenters themselves. If this were true, how came it to be deemed necessary to defend the Church, as an Establishment, against the opinions of Dissenters? Why did Warburton vindicate the Alliance, or Paley invent his theory of an Establishment? Mr Pritchard, the minister of Attercliffe Chapel, near Sheffield, puts a very home question to one of the Sheffield clergy who have been indiscreetly making the pulpit the organ of invectives against the Dissenters. "I would," he says, "ask the Preacher, who, having been born and educated under the roof of a Dissenting minister cannot but be well acquainted with the subject, whether he was not aware that it has always been a fundamental and distinctive principle with the Independents, that every sect should stand upon the same level with regard to the civil power; and that each separate Church should arrange its own affairs without the interference of the State." The only way in which the opinions of modern Dissenters can be made to appear novel, is by disingenuously misrepresenting them; an expedient too often had recourse to.

HYMNS.

The following passage, breathing a delightful spirit of Christian Charity, is also extracted from the Eclectic Review.

The true succession and unity of the Church of Christ are displayed in nothing more conspicuously than in the hymns transmitted from age to age, from church to church, from language to language, and in which Christians of different communions are found maintaining, in spite of their various modes, a uniformity of letter, as well as of spirit in their worship. In the hymnology of the Church, the multitude of those who believe, how divided soever in sect, seem to have all things common. But why obscure this delightful fact by concealing the names of those who have contributed to this common stock? In our own collections, it is honorable to the better spirit of our age, to see the hymns of Watts and Doddridge, Wesley and Montgomery admitted into the Psalmody of the Episcopal Church, and indiscriminately blended with those of Merrick, Kenn, Heber, and Noel. The suppression of the names, however, is a concession to bigotry, which conceals and weakens the force of the testimony thus borne to the Oneness of the Church. Let it not be said, that, if the hymn be excellent, it matters not who was the writer. The hymns written by departed saints, or which were sung by those who have already "crossed the flood," form one link between the Church militant and the spirits of the just made perfect. Nor is it possible for the most sectarian spirit not to be in some degree softened and conciliated by finding the universal language of devotion spoken, with scarcely a difference of accent, by members of other communions. The very tunes, too, that have been composed by Luther, or Milton, or some venerated servant of God, or that we know to have been sung by armies of confessors or bands of saintly exiles, to have resounded in the edifices where our fathers worshipped, or to have cheered the solitary hours and dying moments of the pious who have gone before, have a charm beyond that of mere melody.

ANECDOTES OF PREACHING.

From an article in the British Magazine, entitled "the Ancient and Modern Pulpit compared."

No one can keep up a profitable attention for more than an hour; and the primitive preachers seldom exceeded that time. Some of Augustin's sermons might be read in about ten minutes. It is true that often in one assembly, two or three sermons were delivered. When more than one bishop was present, each addressed the congregation in turn. But it is probable that their discourses, when such was the case, were much abbreviated; and if they were not, the people took the law into their own hands, for we read many complaints of persons who would leave the congregation as soon as they had heard as much as they considered profitable. It was not to be expected that they could continue to listen to any discourses of an unreasonable length, for the custom in must places was the reverse of what prevails with us—the preacher sat, and the people stood.

If it were always the custom for the people to stand, one would imagine that it might prevent that occasional spirit of slumber from stealing over the congregation, to which they are now sometimes the victims. But such is the weakness of human nature that we find Augustin recommending the introduction of seats, since, from weariness of standing, some persons were wont to grow remiss in their attention.

In the African church it was customary for the people to repeat after the preacher any text he might quote from Scripture. This was a good method of making persons acquainted with their Bible, while the response, compared to the roaring of the sea, would naturally bring back the attention of the wanderer. The practice of the preacher's sitting when he delivered his sermon, must have been attended with one good effect, especially on the fervid feelings of the eastern Christians; it gave a sober turn to their discourse, and prevented their becoming theatrical in their action. Any appearance of approaching to the eloquence of the theatre was carefully eschewed. The eloquence of the pulpit was always that of a pastor addressing his flock—not spouting an oration, but teaching them their duty. What would render some check of this sort the more necessary was, that it was usual for the people to express by shouts, as in a theatre, their approbation or disapprobation of the speaker. This custom has prevailed in England ever since the Reformation; but well it is, for the peace of our churches in that it has been discontinued.

Both Chrysostom and Augustin seem to have felt some occasional misgiving as to the propriety of this custom, and yet they were evidently sometimes gratified, not a little by the compliments which were paid them.—*Chrysostom was saluted not only with shouts, but with waving of handkerchiefs and plumes. It is curious to observe how doubtful he felt, whether the satisfaction experienced on these occasions was justifiable. "Believe me," said he, "for I would not otherwise say it, when I raise applause in preaching, I am then subject to human infirmity, (for why should not a man confess the truth?) I am then ravished and highly pleased. But when I go home and consider that my applauders are gone away without fruit, though they might have done otherwise, I weep, and wail, and lament that they perish in their acclamations and praises, and that I have preached all in vain. What profit is there in my labors if my hearers reap no fruit from my words? I have often thought of making it a law to forbid such acclamations, and to persuade you to hear in silence."

The ancient preachers, like the ancient orators, were accustomed to collect their topics before mounting the pulpit, and for the most part to trust for words to their natural powers. In most churches we read that there were short-hand writers, who were sometimes appointed by the preacher himself. By these the sermons were taken down, and afterwards reduced by the author to their present state. We read of Origen, that he would permit no such notes to be taken till he was sixty years of age.

* Chrysostom says somewhere in substance,—as persons of every secular vocation rejoice in what gives them facility and encouragement in their labors; so the preacher rejoices in the full assembly, while he is chilled and silenced by vacant walls.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

ON THE EXPEDIENCY OF OCCASIONAL MEETINGS FOR RELIGIOUS CONVERSATION AND SOCIAL PRAYER.

No. 3.

Mr Editor—The third and last defect which I shall at present notice in our Christian character, consists in a want of sympathy in each other's religious feelings, a want of interest in each other's christian improvement. In regard to all the wants and difficulties and trials of this life we are naturally in some degree interested in each other. Is one of our friends or neighbors thrown on a bed of pain and sickness, how readily do we all flock around to express our sympathy and to offer assistance? And so too when friends are pursuing the same course of study if there be no rivalship in the case, how deep an interest do they take in each other's progress; how readily do they afford to each other all the aid in their power. But in regard to religious experience and religious progress, how differently do we conduct ourselves. If one is seriously seeking the way of salvation we do not go as we should in a case of bodily disease—and inquire after the state of moral health and express our sympathy in the religious feelings that are excited and our interest in the religious progress that has commenced. We do not ask for the peculiar doubts and trials and difficulties by which the beginning of spiritual life is often surrounded, and earnestly recommend the course which, when we were similarly situated, afforded us relief. That is, this is not done to the extent that it should be. It is not done by private christians to the extent that it should be. They are willing to leave this to the ministering servants of their master. And then too the christian course is one of spiritual study, discipline and education, in which we are all engaged, and in which there can be none of that rivalship which excites envy. For it is a course in which the rewards of one, will not be diminished by the rapid progress and great improvement of another. How natural then that we should feel a deep interest in each other's spiritual progress. How natural that we should endeavor to afford to each other all the aid in our power. This I am sure would greatly accelerate our mutual. And yet how seldom do we manifest this sympathy in each other's spiritual condition, this interest in each other's religious progress.

I would not by any means recommend or encourage an over officious seeking out and prying into others' religious concerns. There is no need of this. Others, it may be individuals with ill-balanced minds, may have fallen into this impropriety. But there are more who have gone to the opposite extreme. It is not thought improper to take an interest in each other in regard to every other subject, and to manifest that interest. Why then should it be thought improper to cherish and manifest an interest in each other's religious condition. Our friends may ask us of our hopes in regard to this world, and we shall feel grateful to them for the sympathy they manifest. Why then, when they ask us of our hopes in regard to our everlasting welfare, should we not feel still more grateful for their kindness and sympathy? But I am satisfied from what I have observed, that this manifestation of sympathy and interest in each other's religious condition—would be regarded by most with gratitude. And especially would this be the case with those who have but just been awakened to the subject of religion—have but just commenced the christian course. When one who has for a time been thoughtless is first awakened to the subject of religion, every thing is so new, so vast and glorious, and at the same time so overwhelming and humiliating to the individual himself, that he scarcely dares indulge the hope that has beamed in upon his soul; much less is he willing to go of his own accord, and speak of the state of his mind to another. And yet every one who has been in such a state of mind can tell how soothing and how encouraging it is to have some pious friend speak to him upon the subject of religion, and ask of his hopes and desires, and suggest ways of religious improvement. Indeed I have no doubt that many who have been seriously impressed have brooded over their own anxieties, until the flame which seemed to be kindling up in their hearts has died away, and they have returned to a state of indifference; when, by the kind attentions of pious friends and the manifestation of sympathy and interest, the flame might have been fanned into a powerful blaze.

Still farther it is the case, that the young disciple of Christ is so filled with joy, and has such different views of human life and of his fellow men from what he had before, that he feels as if he could embrace every true christian in the arms of his love. He cherishes a feeling of sympathy for every religious person; he feels a strong interest in all their religious exertions. He expects to meet with the same ardent glow, the same warm interest and sympathy, in all the pious to whose acquaintance he may be introduced. But too often, on the contrary, he is met by chilling indifference, and his own warm affections are turned back upon themselves to languish and die. It is natural then, it is proper that christians should cherish feelings of deep and permanent interest in each other's religious progress; strong sympathy in each other's religious feelings. In this respect it has seemed to me that we are most of us deficient, and that we need to adopt some measures calculated to aid us in our attempts to improve in this particular, and I should account myself happy if by anything I have said I should forward the work.

J. W.

THE SONSHIP OF CHRIST.

The following letter was intended (as well as the article under the above title in the last Register) for the Christian Watchman. The Author of the letter, whose name is annexed, is also the author of the preceding communication on the same subject. The letter is addressed to the author (Mr Andrews) of the communication in the Watchman, to which it is an answer.—Ed.

Dear Brother Andrews,—Your communication on the Sonship of our dear Lord, in the Christian Watchman, Dec. 19, has received my serious and patient attention. The importance of the subject, and the favorable impressions I have ever cherished of the writer's intelligence and piety, demanded this attention. And what is the result? Certainly a confirmation of faith, that the term Son of God pertains, and ever did pertain, to the highest nature of our blessed Redeemer. But this is not all. Every passage of holy inspiration which you have quoted—every valid argument which you have employed to establish this truth, confirm me in the belief, that the Son, in all his divine glory, is a being distinct from, and dependent on, the only true God, whose Son he is. Your arguments appear to me to be a two edged sword, giving a blow equally fatal to the Trinitarian hypothesis, and to the theory that the Sonship of Jesus pertains only to his incarnate state. You have proved that he is the Son of God, begotten of the Father, in relation to his divine nature. Now I ask, was there ever a conclusion more obvious, more incontrovertible, than that proving a being to be, in his highest nature, a *begotten* Son, is proving that that being is not the *unbegotten and self-existent* Jehovah? Can you suppose that your ingenious argumentation can set aside the plain testimony of eternal truth, that Jesus Christ, as the Son of God, was *begotten?* Can it alter the nature of things, *that a son must be derived from, and inferior in age to his father?* Is "the poverty of language" such, that the spirit of truth was obliged to describe the nature of a *self-existent, unbegotten* being by the term *begotten?* All that is wanting to harmonize the two classes of my trinitarian brethren in the truth, is that each should admit the invincible force of the declarations used by their opponents, viz, 1. That it is clearly revealed that Jesus Christ was the begotten Son of God in his highest nature. 2. That a begotten being cannot be the self-existent I AM.

Permit me, my dear brother, to ask, whether or not an answer to the important question, Who is the one God? is given in plain, express and positive divine testimony, which no inferential reasoning can set aside. Is not such testimony given particularly in 1 Cor. viii. 6. Eph. iv. 6. John xvii. 3? Is it not the design of the Apostle, in the first of these passages, to inform us, not only that there is one God, but who this one God is? Is it not a fact, that in the above passage, the Father, as the one God, is expressly distinguished from the Son? To ascertain the truth on any subject, it is admitted that we must appeal to those passages which are particularly designed to give us information on that subject. Now let us candidly consider, whether there is a single passage of divine truth, the manifest design of which is to inform us who is the one God that informs us that he is any other than the Father? We have certainly plain and express testimony, 1 Cor. viii. 6, &c. That the one God is the Father, not only in distinction from all other beings in general, but from the Son in particular. But where is the testimony that the one God is the Father, Son and Holy Spirit? We are plainly assured that "God is one." Where is the passage that declares that God is three?

You will say that Jesus Christ is declared to be God—over all God. True. But will you affirm that the Almighty will apply the title of God to a mere man on the throne of Israel, Ps. lxxxii. 1. 6. consistently with his own exclusive claim to supreme deity, and that he may not apply the same title to his only begotten Son on the throne of Zion? Will you say, that by the application of this title, Heb. i. 8. the Father teaches us the perfect equality of the Son with himself, when at the very same time, he claims to be the God of the very person he calls God, and to have anointed him to this high office? Does not the word God occur in various passages, in which the Spirit of truth had no design to teach us who is the one God? Is it not a relative term, signifying one who has dominion, and used in a limited sense?

Since I had the pleasure of seeing my respected brother, I have been charged with heresy; and for what? For answering the great question, Who is the one God? in the words which the Holy Spirit teaches, and for refusing to answer it in the words which man's wisdom teacheth. And now permit me to ask you to answer this important question. I solemnly appeal to you to answer it with a single eye and an unbiassed regard to truth. If you will unite with me in replying, in the very words of immutable verity, "there is but one God, the Father," can you sustain your reply, that there is but one God, the *Father, Son and Holy Spirit*, by a single passage of holy inspiration? Can you adduce a passage, in which the three names are found, in connection with the words, *the one God?* You have too much intelligence to deny that the three may be one, in some important sense, without being one God. The prayer of Jesus Christ, that his disciples may be one, *even as he and the Father are one*, demonstrates this.

To every candid, discerning mind the declarations, there is but one God, *the Father*, and there is but one God, the *Father, Son and Holy Spirit*, are contradictory. Equally so as the declarations, there is but one mercantile firm in the Village of P, and that firm is A, and there is but one firm in the village of P and that firm is A, B and C. In the latter case A is only one of the firm. He is not the firm. Consistently with this obvious sense of the trinitarian hypothesis, Mr Miller in his letter to Mr Stuart remarked, "We cannot say that each person possesses in himself complete, separate and independent divinity." Is not this the very same as to say, we cannot say with Paul that the Father is God? Is not this the very import of the term God, when used in its highest sense, the being that 'possesses in himself complete, separate, independent divinity?'

You admit that the glory of the Word, called (John i. 1) is the glory of the only *begotten* of the Father, consequently, it cannot be the glory of *unbegotten* or self-existent deity.

The question therefore is not, shall we reject the divine testimony because it is mysterious? The question is—shall we reject the plain testimony of truth, which commends itself to our understanding, and adopt a sentiment which subverts that testimony; and which involves, at least, an apparent contradiction?

Here then I might rest the determination of this question of transcendent magnitude; even on the basis of God's own word of revealed truth.

In regard to Phil. ii. 6 which is so confidently appealed to, I beg your candid attention to the following facts. 1. The object of the Apostle in the passage is not to inform us who is the one God. 2. The word *equal* is used in the Bible in a limited sense. Ps. lv. 13.—3. The Apostle, in the connection of the passage, clearly teaches, that whatever was the original dignity of the Son of God, that dignity was laid aside, *there was a real change in regard to that very highest dignity.* This fact conclusively proves that it could not be the dignity of *immutable* deity. 4. It is admitted by Mr Stuart, Doddridge and other Trinitarians, that our version is a mistranslation, and that the true import of the original is not, "thought it not robbery to be equal with God." Macknight says that the original literally signifies *"to be like God."*—5. If the Trinitarian view of the passage is admitted, which precludes all real change, humiliation and suffering, in respect to the highest nature of our Lord, the whole chain of the Apostle's reasoning is destroyed, and the entire force of his illustration of the most affecting example of humility ever known in the universe, is lost.

After reading that the saints are filled with all the fulness of God, can it be reasonable to set in opposition to the plain and positive testimony, that the Father is the one God, the declaration that in him (Jesus Christ) dwelleth all the fulness of the Godhead bodily? Is it reasonable to set aside the writer's own explanation of the passage, viz, "it pleased the Father that in him should all fulness dwell," and reject the testimony that while he possesses the Spirit without measure, it is given by the Father? John iii. 34. While we adore and rejoice in the assurance of the precious truth, that all power in heaven and in earth is given him, that he may give eternal life to them whom the Father has given him—that he is able to save unto the uttermost all who come unto God by him, we must not, on the pretence of exalting him, deny his own testimony, "Verily, verily, I say unto you, the Son can do nothing of himself," &c. It must be admitted, by every unbiassed mind, that this testimony cannot be referred to his humanity only, for it was an answer to the very charge of his having made himself God in the highest sense, by claiming to be, in a peculiar sense, the Son of God. Does it not deserve your solemn consideration, my respected brother, that Jesus Christ denied the truth of the very inference you make, and which the captious Jews made so long ago?

On referring to Ps. xlv. 3, you will discover your mistake in remarking that "he is called *most* mighty." The word *"most"* is an unwarrantable addition to the divine testimony, by the tranlators.

Matthew xxiv. 36 is an unanswerable proof that our dear Lord is not omniscient. If we affirm that he is, do we not deny his own declaration, that his Father *only* knew of that day? If the Son knew it in any nature, it is not true that the Father only knew it.

Permit me to ask, if the Mediator is God and man in one person, how could that omnipotent person declare himself to be dependent on another?

If the humanity was dependent on the Deity, how can it be consistent with the economy of redemption, that it should be dependent only on the first person, and not on the second, to which it is most intimately united? You have doubtless noticed, that the prayers of the Savior, are never addressed to three persons, nor to the second but to the Father only.

In regard to the Holy Spirit *as a distinct person*, how do you account for the existence of an infinite person who, in the Scriptures of truth, has never been addressed as an object of worship by any prophet, apostle, or saint?

I have briefly adverted to the subject of the perfections of the Son of God, in whom the Father dwells by his Spirit given without measure, and who is worshipped to the glory of the Father; but the chief object in this letter, my dear brother, is to press upon your candid consideration, and on the consideration of my Trinitarian brethren, the truth of the plain testimony on the great question, who is the one God? If any thing shall conduce to our more perfect union in the holy truth, I shall rejoice, and desire to ascribe all the praise to Him who siteth on the throne and unto the Lamb.

Very respectfully your affectionate brother in the Lord, Henry Grew.

FOR THE CHRISTIAN REGISTER.

THE SUNDAY-SCHOOL ROOM.

NO. V.

Being young in years, as well as in experience of the duties devolving upon those who act in the capacity of guides in the paths of righteousness and peace unto the youthful mind, you will be prepared to meet in the annexed report, many faults and misconceptions in the present management of my class; but from the preceding *excuse* you will be enabled to ascertain wherein the fault lies.

The scholars under my instruction are small children, none of them over ten years of age, but correspond very well with the age of their teacher. The class consists at this time of but five, although heretofore it has been much larger. Some have been removed to other classes—others have left the school.

The scholars of my class are generally punctual in attendance, which is a duty I take every opportunity to enforce upon their observance. Their deportment while in school is scarcely in the least degree reprehensible, and their moral characters and conduct are as far as I am acquainted with them almost irreproachable, and I can assure you, that their teacher endeavors not only by precept, but by example to improve them. They are also generally attentive to their lessons and come prepared to recite them fluently and intelligently; the last is a point which cannot be too frequently urged upon the attention of scholars.

As for myself, I make it a point of the highest importance, to instill into the minds of the scholars under my care, the simple but indubitable evidences of the existence of their Heavenly Father; and furthermore, leave them not too implicitly to rely upon what I may tell them are such, but present the subject to their reason by such illustrations as are suited to their capacities. For instance, in the first part of Worcester's catechism we have, after the child has mentioned what he has seen abroad in the field &c. the question "Who made all these things?" Ans. "The great and good God." But here, although it is presumable that neither catechism nor teacher would misinform them, I think, by that answer, the children are required to give too implicit a credence to a point of such momentous interest, and therefore, when that, or any similar answer occurs in a lesson, I generally divide it thus, into two heads or questions; "how do we know that God made these things, and, how do we know that He is great and good?" and then proceed to illustrate by some familiar analogy, the reality of God's existence—the necessity of a first cause, and the reasons for considering God as such. Having given the proofs that He alone is the Author of the glorious things which they behold, every where, I reason from the vast, and incomprehensible conception of mind, shown in the construction of the material Universe—of His Greatness; and, from the beauty of its system, and the love, regularity, wisdom and beneficence shown in its organization and government—of His Goodness; thus bringing within the compass of an infant's immature perception, the great fundamental principles of true Religion.

Such is the course I pursue also in every minor point of instruction, making, as it were, each answer a trite sermon, and endeavoring to convince my scholars of the truth of every thing taught them, by clear, simple, persuasive and comprehensive proof and explanation.

I succeed very well in the management of my pupils, by appealing to their sympathies, good feelings and consciences. If a scholar is unruly, I ask him, how, supposing he were a teacher, he would like to have his scholars conduct themselves? he answers, after considerable hesitation, "Well!" Then I reply, "you say, if you were a teacher, that you would like to have your scholars behave themselves correctly, and surely, you ought to be willing to allow me the same privilege, as we are taught in the Scriptures to "do as we should wish to be done by." The effect of this course, has succeeded in preserving the good conduct of my class. The same method is also applied, with few variations, to want of punctuality, correctness of recitation &c.

In regard to the books used by my class, they are the minor catechisms, the lessons in which, I occasionally intersperse with reading of the Scriptures and illustrations thereof.

I have thus endeavored to give you a very partial and imperfect insight into my method of instruction, and as my leisure has of late been very limited, I hope the circumstance, with the excuse offered in the beginning, will sufficiently account and atone for all the imperfection and brevity of my report.

FOR THE CHRISTIAN REGISTER.

NATURALIZATION LAWS.

There is no one principle of the admission of paupers to the privileges of citizenship that applies to all forms of government. In despotic states it matters not how few restraints there may be to their introduction; for the will of the prince being the supreme law, if foreign residents become refractory, or interfere in any way with the views or whims of the monarch, he has but to order them out of his dominions, and there is no antagonist power to gainsay his authority. Hence in Prussia foreigners are admitted to the rights of subjects with the greatest facility. They have no part or concern with the political power, and no share in the government. Their residence may be of service in strengthening the physical resources of the country, and so long their presence may be tolerated; but as their local tenure depends not upon themselves, they are liable at any moment to a compulsory removal.

Again, when we come to limited governments, like that of England for instance, where the popular voice enters largely into political matters, we have seen that the policy of the country has always been to throw around the process of naturalization such obstacles as almost to amount to active prohibition, and thus secure the political privileges of the country to the native born.

With some slight exceptions our course has been wholly opposite to this. Instead of being sparing of our favors, we have generally thought that it was impossible we could be too free and indiscriminate in our embrace. To be sure, we would in effect say, we rate our republican institutions at a high value, and believe the employments and duties of freemen and citizens in national concerns to be of the gravest character,—to be sure the whole power of the land is in the people, who are the only acknowledged sovereigns, and on their virtue and intelligence hangs all our liberty; therefore we should admit, on very easy and generous terms, the outpourings of the old world to all our own rights whether personal or political;—to adopt any other course would be treason to oppressed humanity every where, yea would be exclusive and anti-republican. Why then should we not hail them as brethren and co-workers in the same glorious cause, and break down all barriers to their approach.

Have not our alien laws said all this? Has not their general tendency been to break down the distinction between the intelligent native citizen and the ignorant foreigner, and to admit that the latter is as capable after a short probation of understanding and directing our numerous and complex political machinery, and of exercising all the various and responsible duties

of freemen as we ourselves are? Many of our own number are for life lamentably ignorant touching our political theory and its practical operation. Time and attention are requisite to its proper understanding, and scarcely any I may say can attain unto it, who are not native to the question; and yet our laws presuppose, that a stranger from the old world, brought up under forms of rule widely different from our own, and it may be, without possessing even the rudiments of learning, and ignorant of our language, is capable after a few short years of bearing an equal part with ourselves, in the proper exercise of the elective franchise, and in the performance of the various duties political, municipal and relative, required by our constitution and laws.

Where is the value of the rights of a free man in such a state of things, and what becomes of the dignity and honor attached to the name? It confounds all, or it tends to confound all in one common mass; for, as the influx increases from abroad, and party struggles prevail, we at once have the elements of corruption and the prostration of the elective franchise, and of course of all national security.

We have had several different laws upon the subject of naturalization. The one now in existence has been of longest duration, and has fallen in pretty well with the popular will or whim.

The first act of Congress on this subject was in 1790, when after the long struggle of the revolution and the wretched days of the confederacy there seems to have been a general disposition to admit foreigners on the easiest and most speedy terms. For our fathers did not then foresee our rapid increase—they looked to long years of severe effort on the part of their countrymen to gain natural stability and prosperity, and to many coming generations ere the land could overflow with the enterprising and happy. But two years residence was required under the first act of Congress for the noviciate of a foreigner, at the end of which period he at once placed himself in the rank of the native born intelligent citizens. But as time passed on, the first error became more manifest, and in 1796 the period of probation was extended to five years. This was indeed a great gain, but it was far from being enough—far from placing that holy guard around our institutions so necessary to preserve them when the array of strangers should become frequent and full. The best law, though unfortunately for the country the most unpopular one, as it was connected with the party feelings of the day, was passed in 1798. No foreigner, according to its provisions, could receive the benefits of naturalization, unless he could prove a residence within the United States of *fourteen* years, and *five* of them within the state where he applied for admission. Besides this, the clerk of the court where he was constituted a citizen was required to file in the office of the Secretary of the United States, an abstract of the declarations of the alien embracing his name, age, nation, residence, occupation &c., while all who arrived in the United States were to be reported to the clerk, and by him were registered. These provisions were on the whole salutary—that of residence was particularly so—and if any one will take an extended view of the subject as one of great national concern, he must confess that this law was as a whole of highly beneficial tendency in regard to the permanent interests of the country. But other schemes found favor with the public, and an excellent law was scouted from existence because its inception and perfection were the product of a party that had suddenly become unpopular with a majority of the people of these United States. Again therefore in 1802 the period of residence was reduced to five years as it now stands, and other checks and restraints of the previous law were at once swept off. It was considered monstrous that a foreigner should be a suppliant for a longer term for the high privileges of citizenship—nay it was considered as derogatory to humanity to shut him out from our speedy embrace. What the law in its mercy granted as a privilege, became almost to be regarded as an absolute right, and the true interests of our own country by a foregone conclusion to be set aside in favor of any stranger who chose to bring himself within the provisions of the statute.

If we could but separate the question of the policy of this law from every thing incidental, whether of party feeling or false views of philanthropy, and consider it by itself, there probably would be but little difference of opinion among people of good sense and sober views. But we would not have a recurrence to the law of 1798, for that, although it might save us from much unhappy immigration, would not reach the root of the evil. We need the elective franchise guarded and purified. We would extend to all worthy foreigners protection, under the "broad shield of the constitution," of life, liberty, both civil and religious, and property—and in all private and social privileges would consider them on the same footing with native citizens. We would allow them to hold and transmit real estate, without the present shackles. But there we would stop,—they should possess no political privileges—no right to take part in elections. This should be the high prerogative of native citizens, among whom would be the children of aliens, themselves, nurtured and bred up under all the good influences of our own genial institutions, and thus imbibing from early youth those peculiar sentiments, which our situation as the leading, and perhaps the only real republic in the world, most earnestly demands.

FOR THE CHRISTIAN REGISTER.

FEMALE WAGES.

Matthew Carey, of Philadelphia, one of the distingnished philanthropists of the age, has taken a deep interest in the condition of the poor and dependent females of our cities. In 1833 he published an "Appeal to the Wealthy," in their behalf; in which he treats particularly of the inadequacy of the wages of females, of their consequent exposure to temptation and suffering, and of the duty of all whose circumstances require their services, to cease their oppressions of the poor, and no longer withhold from them the just compensation of their labors.

The following passages are from Mr Carey's Appeal.

"Let me most earnestly, but most respectfully, conjure the ladies, into whose hands these lines may come, to ponder deeply, and frequently, and lastingly, on the deplorable condition of so many of their sex, who are ground to the earth by an inadequate remuneration for their painful labors. Let them raise their voices, and exert their influence in their defence, and urge their male friends to enter the lists in the holy cause of suffering humanity. I am not so enthusiastic or deluded as to suppose a complete remedy can be applied to so enormous and so inveterate an evil—an evil, the remedy of which requires more generosity and disinterestedness than usually fall to the lot of mankind. But by proper efforts, the oppression of the mass of the sufferers may at least be *mitigated*, and no inconsiderable portion of them may be completely relieved.

"The ladies will, I hope, pardon me for an observation which applies to some of them, but I hope to only a few. I have known a lady to expend a hundred dollars on a party; pay thirty or forty dollars for a bonnet, and fifty for a shawl; and yet make a hard bargain with a seamstress or washerwoman, who had to work at her needle or at the washing-tub for thirteen or fourteen hours a day, to make a bare livelihood for herself and a numerous family of small children! This is 'a sore oppression under the sun,' and ought to be eschewed by every honorable mind. 'Let it be reformed altogether.'"

Another eminent philanthropist, who is engaged in the same work, relates the following facts.

"I know two *respectable* females—sisters—who have diligently sewed on fine linen since the year 1822; and they conjointly made about $100 a year. The rent of their dwelling costs, perhaps, $65 a year. On a certain occasion they were sent for by a minister's wife, to sew for her, but were informed that they must do it for less than the regular price, or others would be employed. 'Oh Mr ——' said one of them to me, "the face of the poor is ground to the earth. Poor females cannot procure for their labor the means of subsistence, and to vicious courses they give themselves to get food, and raiment, and lodgings.' Thus in the anguish of her heart spoke a distressed, but virtuous seamstress."

These are strong appeals to those who employ dependent females, whose unremitted and wearing labors are often ill requited. It is common, even among the wealthy, (from habit and want of consideration we hope it is often, rather than from meanness, or want of feeling) to obtain the greatest possible amount of labor for the least possible compensation. But such things ought not so to be.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 14, 1834.

CONGREGATIONAL CHURCHES IN BOSTON AND VICINITY.

We gave an account, a fortnight since, of the very general outline of the state of religion in these Churches, contained in the New Year's Discourse of the Pastor of Bowdoin street church, from their origin till the time when Whitefield came hither. We pointed out what seems to us to be a fundamental error of the author in regard to the outward proof of inward holiness. He appears to consider religion to be the main business of life, and what are called *revivals* to be the highest manifestation that the business of religion prospers. On the contrary, we we regard religion as the true governing *principle* of life and of the business of life, and what are called revivals, as singular exceptions from the ordinary fruits of religion, which are righteousness, peace and spiritual joy.

We remarked that the author of the discourse had said nothing of the Antinomians, who were the revivalists in the early days of the New England colonies. They used the same language concerning the body of the clergy that Whitefield did a century afterwards, and that the most thorough revivalists of recent times have used. How far their peculiar doctrines in respect to the religious state of individuals would be admitted by any revivalists of the present day we do not pretend to decide. But we select some of them as a specimen.

"He that hath the seal of the Spirit, may certainly judge of any person, whether he be elected or no."

"Such as see any grace of God in themselves, before they have the assurance of God's love sealed to them, are not to be received members of Churches."

"The due search and knowledge of the holy scriptures is not a safe and sure way of finding Christ."

"There is a testimony of the Spirit, and voice to the soul, merely immediate, without any respect to or concurrence with the Word."

"No minister can be an instrument to convey more of Christ unto another, than he by his own experience hath come up to."

"A man is not effectually converted till he hath full assurance."

"The immediate revelation of my good estate, without any respect to the scriptures, is as clear to me as the voice of God from heaven to Paul."

"The Spirit giveth such clear and full evidence of my good estate, that I have no need to be tried by the fruits of sanctification; this were to light a candle to the sun."

We have extracted these "opinions," ascribed to the Antinomians or "newlights" of the primitive times of our Churches, from Chauncy's "Seasonable Thoughts." They are eminently well calculated to make fanatics in religion; and though they would not probably be subscribed by modern revivalists in the same terms, yet there is much in them, which, so far as we can judge, is brought into practical operation by those who set about the work of a revival.

But it is not so much our purpose to speak of the opinions of the Antinomians as of the manner in which they censured the clergy in general who were studiously employed among their peaceful parishioners in their sacred vocation. As to opinions, there has been a great diversity among the great revival preachers and actors; but in regard to practices, there have always been many striking resemblances. We shall here subjoin a few extracts from the "Story of the Rise and Reign of Antinomianism &c. in New England," as we find the work quoted in Chauncy's *Seasonable Thoughts*, which show the manner in which the Antinomians proselyted to their sect.

"They would appear very humble, holy and spiritual Christians, and full of Christ; they would deny themselves far, speak excellently, pray with Soul-ravishing Expressions and Affections, that a Stranger that loved Goodness could not but love and admire them, and so be the more easily drawn after them."

"As they would lift up themselves, so also their Opinions, by gilding them over with specious Terms of free Grace, glorious Light, Gospel Truths, as holding forth naked Christ. And this took much with simple honest Hearts that loved Christ; especialy with new Converts, who were lately under Sin and Wrath, and had newly tasted the sweetness of free Grace."

"They commonly labored to work first upon Women, being (as they conceived) the weaker to resist; the more flexible, tender, and ready to yield. And if they could once wind in them, they hoped by them, as by an Eve, to catch their Husbands also; which indeed often proved too true among us then."

"As soon as they had thus wrought in themselves, and a good Conceit of their Opinions, by all these ways of subtilty, into the hearts of people; nextly, they strongly endeavored, with all the craft they could, to undermine the good opinion of their Ministers, and their doctrine, and to work them clear out of their affections; telling them, they were sorry that of their affections; telling them, they were sorry that their teachers had so misled them, and trained them up under a covenant of works, and that themselves having never been taught of God, it is no wonder they did no better teach them the truth, and how they may sit 'till dooms-day under their legal Sermons, and never see light; and withal, sometimes, casting aspersions on their persons, and practice, as well as doctrine, to bring them quite out of esteem of them. And this they did so effectually that many declined hearing them, though they were members of their Churches; and others that did hear, were so filled with prejudice that they profited not, but studied how to object against them, and censure their doctrine."

"They would in company, now and then, let fall some of their most plausible errors, as a bait laid down to catch withal. Now if any began to nibble at the bait, they would angle still, and never give over till they had caught them; but if any should espy the naked hook, and so see their danger, and protest against the opinions, then you should have them fairly retreat, and say, nay, mistake me not, for I do mean even as you do; you and I are both of one mind in substance, and differ only in words.

We might select many more passages of a similar kind from this author and from Johnson's "Wonder working Providence."

After much harm to the cause of religion, the deluded leaders in the pretended work of reformation were overthrown by the excess of their fanaticism, and "frequent and hideous lying." Many of their weak followers were disabused and returned humbly to the bosom of the churches from which they had been seduced.

We have thus filled up a little blank in the "Sketch of the Progress and Decline of the Churches in Boston and Vicinity." In our next notice of this "Sketch" we shall bring forward a few *reminiscences* of Davenport, one of the exceptions to that class of men who entered the Ministry without religion;—"moral and grave men," says the Pastor of the Bowdoin Street Church, "but their preaching was of course pointless and unctionless, the people slumbered under it, the tone of religious feeling continued to decline, and vital piety retired from the congregations." Davenport is pronounced to be one of the "illustrious exceptions" "to this class of preachers."

LICENCE LAWS.

This phrase is well understood in Massachusetts, as denoting those laws which regulate the sale of ardent sprits in small quantities, by those who are legally authorized so to do. The present state of these laws is such that they are generally acknowledged to be an abomination. Something must be done concerning them and that at no remote period. Shall they be amended, or repealed? If repealed shall there be any substitute? Shall the selling of ardent spirits be made a penal offence? Much discussion has taken place in this city upon the subject at several meetings held for that particular object. All emendation of the existing laws is given up as hopeless. Some are for their abolition without any substitute, thinking that moral means may be brought to bear more powerfully against the use of intoxicating liquors without penalties annexed to the traffic than with it. Others insist strongly upon legal penalties. Let us hear what a friend to temperance in the country says upon this subject, of growing interest, every where discussed and free from avowed enemies.

[From the Independent Messenger.]

Shall all be permitted, who choose to become venders of ardent spirits? Yes. If this article like tea and coffee be one of the necessaries of life, why should the present restrictions be laid? If it be morally right to engage in this traffic, why should not the benefits of the same be extended to all, who wish to partake of them? If it be morally wrong why impart to it the authority of law? We say, then, let the existing laws relating to the sale of ardent spirits be repealed. Give to all an equal privilege. Let it be understood that my neighbor and myself have the same liberty to administer the intoxicating and pernicious draught. Were it possible by prohibitory enactments to prevent the sale of ardent spirits, except as medicine, or for external purposes then the expediency of such a measure would be a proper subject of discussion. But there is reason to believe that laws prohibiting this species of traffic would be nugatory. The trade would be carried on secretly. Arts of deception and smuggling would be practised, and a greater evil be introduced, than the one to be remedied. If, indeed, every drop of alcohol already manufactured were poured out upon the face of the earth, as a free will offering to temperance, and if no more could be extracted from the substances, with which it is combined by any conceivable process of the Chemist or the Distiller, mankind would be no *losers*. But as we cannot reasonably anticipate such a total extinction of the articles, we know of no more direct path to the desired reform than a repeal of the laws regulating the sale of ardent spirits, an abandonment of the license system, and an appeal to the moral sense of the community. This would tend to open many eyes which are now closed, to the dangers that surround us. It would increase the energies of the active friends of temperance, and arouse the listless and indifferent to exertion. Many who under the present regulations encourage the use of spiritous liquors would then turn their attention to the prospect before them of wide moral desolation. Self interest would then act in an opposite direction. Laws may be enacted, penalties imposed, outward restraints laid, but something is wanted to exert a moral influence, to touch the heart, to affect the main spring of action, to correct wrong and inspire right motives. Motives of the latter description will operate with greater power, if the cause of temperance is made to depend principally for its success on public opinion.

The views suggested may be wrong. They are such, however, as we cannot but believe to be correct. Time, perhaps will prove whether they are of practical utility, or worthy to be ranked only among vain speculations.

A FRIEND TO TEMPERANCE.

SEAMAN'S AID SOCIETY.

Second Annual Report of the Seaman's Aid Society of the City of Boston.

"That is the most efficacious charity" says the maxim in the title page of this Report, "which teaches and encourages the poor to take care of themselves." This appears to be the governing principle of the association of females, whose name indicates the object it embraces, and the Report of the Managers is as full of good sense as the maxim quoted above. It shows on a small scale, but capable of indefinite extension, financial skill, and just notions of political economy united with the practice of them.

There are lessons here for the rich, for all who are willing, all who are accustomed to give alms, teaching how to do it for the benefit instead of the injury of those who receive them; how to bestow their charity so as to contribute to the self-respect and permanent good of the poor instead of ministering merely to their present relief, under circumstances which require constant repetition, without any corresponding effort on the part of the pauper. There is much good sense, founded in practical knowledge, in the following remarks:

Bulwer, in his remarks on pauperism in England, has shown that there the idle pauper is much better supported than the poor honest laborer; and that, therefore, it is the immediate interest of the lower classes to claim parish relief. And have we not seen enough of the operation of these legal associated charities in our country, to become convinced that making provision to support the poor in idleness is not the way to prevent pauperism, or remove want? There is something in this reliance on charity, as the chief means of living, which breaks down the moral stamina of character, and renders the pauper destitute alike of principle and pride. Those who depend on alms must live in misery; they have no motive to improve their appearance, or keep their dwellings comfortable,—but the reverse. They are often obliged to resort to false pretences to obtain charity, and they are often refused when really suffering. The degradations to which they are obliged to submit, and the miseries they endure, make them callous to shame, and insensible to benefits.

"What did the old woman mean by sending me such a ragged gown?"—"I wish she was obliged to wear it herself, but these rich people think any of their old things good enough for poor folks." (A fact.) Such is the feeling compounded of envy and discontent, which predominates in the hearts of the idle and vicious class. There is among them, waxing stronger and spreading wider every year, a spirit of hatred towards the rich, and towards the laws and regulations of Christian society; and yet the wealthy and intelligent are taking no measures to ameliorate, in reality, the condition of these wretched people; dealing out alms sufficient to keep soul and body together is not to make them better—it renders them more desperate and more wicked, by allowing them leisure to brood over their misery and to indulge in sin; for it is an old and true saying, that idleness is the mother of mischief. Never till the providing of employment for the destitute is made the basis of benevolence, shall we do permanent good to the objects of our charity.

Now let us see, from the account of their own doings, how the example of the lady managers of the Society "strengthens all their laws."

At the commencement of the last year they opened a clothing shop in order to furnish employment for those poor females of the families of seamen, who are capable of needle work, furnished with suitable goods, and employed a female superior to give out work and sell the garments. They settled the accounts of the purchasers of the goods and of the superior every fourth week. They gave no credit for the garments sold, "consequently the plan was easily managed."

In forty-four weeks ending 31st Dec. last $2,106. 46 were received for articles sold; $514. 80 paid for work. "The virtuous poor are anxious to obtain work, and they exhibit not only gratified but grateful feelings when it is furnished." But the managers with their present funds cannot furnish full employment to all who apply for it. They have expended in charity $144. 47 partly for the relief of sick and suffering seamen, partly for that of widows suffering from old age or illness.

The managers give the following summary account of the state of the Treasury for the past year.

The whole amount of our funds in the Treasury at the last annual meeting, and since received from the public, is one thousand five hundred and ninety-five dollars, fifty five cents. We have now articles of clothing and goods on hand, valued at the original cost, to the amount of one thousand four hundred and seventy nine dollars, eighty cents, and in the Treasury we have seventy dollars, eighty cents—making in all only thirty-eight dollars, eighteen cents less than we received from the public.

And then follows the encouraging circumstances with which their labors have been attended.

Thus we think our plan has been successful. We have demonstrated, by experience, that a charity based on the principle of giving employment may distribute, without being exhausted, or scarcely diminished. We have found that the encouragement of better wages, which we have offered to the industrious poor, even trifling as the increse is, has operated like a charm to incite them to hope and energy. These females are willing to toil every moment, if they can but earn suficient to live; and we are persuaded that many, who make applications to benevolent societies, are broken-hearted by their ineffectual struggles against the injustice and selfishness of the world; and they give up in despair; and throw themselves and children as burdens on the communtiy; when, had their industrious efforts been encouraged, they would never have been reduced to such an ignominious condition.

The managers, though they do not complain of their hard service, cannot conceal the fact. "It is far less trouble they say, to give alms," than to execute the plan of their Society. They pay a higher price for needle work than the common slop-shops, regulating the price by what they consider a just scale, that of possible support. They have accordingly met with opposition from the keepers of such shops. And still more from the sailors' landlords, or *landsharks* as they are sometimes called, a class of persons of whom we have been led to speak once before. But we learn a new art of these persons.

These landlords are in the habit of furnishing clothing for sailors whom they board, or directing them where to purchase; the landlord receiving *ten per cent.* as his premium from the shopkeeper for all the sales made to these he (the landlord) recommends. Of course the shopkeeper charges this *ten per cent.* to the sailors account—but as the competition among these shops is great, the clothing must be sold at a somewhat reasonable rate; the shopkeeper in order to sell cheap, pay the *ten per cent.* and make his own profits, beats down the poor work-woman to the lowest possible price, with the understanding, however, that she is at liberty to perform the work as she pleases. Is it strange or wrong, that she works as she is paid, wretchedly? Can we wonder that the garments thus made will hardly hold together to be examined? They are "made to sell,"—and sold to the poor seamen, who are not only cheated out of their *ten per cent.* but must suffer from the insufficient manner in which their clothing is finished.

But we must stop here with the single remark that this is one of the most, (if not the most) interesting reports of a charitable association on a small scale that we have ever met with, and we trust it is destined to do much good.

In this connection we may not improperly introduce the following communication which may afford a useful hint to our churches.

FOR THE CHRISTIAN REGISTER.

THE RELIGIOUS IMPROVEMENT OF SEAMEN.

MR EDITOR,—I have been much pleased with a simple and unostentatious method of promoting the religious improvement of seamen adopted by the late Rev. Dr Parker, of Portsmouth N. H. A correspondent from that place writes "We have for many years had a standing Committee of our Church, at the head of which was the Pastor, whose duty it was to see that every master of a vessel belonging to our Parish is furnished on every voyage with a Bible, Testament and Hymn Book and a small parcel of Tracts for the use of his crew. These are sent on board his vessel with an affectionate letter, expressive of the good wishes of the Church—recommending the religious interests of the men under his command to his care, and requesting his aid in the promotion of the good cause. This letter, which is printed, is signed by the committee. This attention has always been gratefully received—and in some instances is known to have been productive of good effect. J. W., *Gen. Sec. A. U. A.*

STATE LUNATIC HOSPITAL.

Second Report of the Trustees of the State Lunatic Hospital at Worcester.

This is a highly satisfactory Report, in which there is nothing superfluous, and, so far as we perceive, nothing wanting. From the opening of the Hospital to the end of Nov. last, a period of nearly two years, two hundred and seventy two patients had been received into it, of which number one hundred and fifty had been discharged leaving on the 30th of Nov. one hundred and eighteen.

There may be many of our readers who are not fully acquainted with the peculiar character and objects of this Institution. These are faithfully described in the Report:

This Hospital is the receptacle of all persons arraigned as criminals, but found, by the proper judicial tribunals, to have committed the offences whilst in a state of insanity. It is the receptacle, also, of all lunatics, who are adjudged to be so furiously mad, as to render their continuance at large manifestly dangerous to the peace and safety of the community, and of another class—a large one in all communities—that of pauper lunatics. These circumstances very essentially distinguish this Institution, as a Lunatic Hospital, from other Institutions of the same kind, both at home and abroad, and cannot be kept out of sight without injustice.

The class of incurables now embraces, and probably always must embrace, a large portion of all the inmates of the Hospital. This fact is an important one in reference to the success of the Institution. Of the whole number, one hundred and eighteen in the Hospital, over *seventy* belong to this class. Whilst the return of so large a body of our fellow-beings to the bosom and business of society, is for the most part hopeless, the State may well console itself with the reflection, that their condition here is very essentially improved. The maniac of the most ferocious character, has here been, not indeed cured, but tamed and restored to the comforts and decencies of life. The experiment of this Institution has abundantly and happily shown, that there are very few cases of derangement or obliquity of intellect, which may not be ameliorated by the kindly influences of humane treatment.

The proportion of patients restored is truly remarkable, and the comparison of this institution, with others, both American and foreign, made by the Trustees, proves a degree of success in the management of the hospital at Worcester far beyond what was to be looked for.

During the past year, one hundred and nineteen patients have been received into the Hospital, of these, fifty five were old cases, and sixty four recent ones. In the same period, one hundred and fifteen have been discharged; of these forty nine were old cases, and sixty six recent ones. Of those discharged, sixty four were cured—twenty two improved—sixteen stationary—four idiotic—eight have died, and one has eloped. The cures amount to fifty five and three fourths per cent.

By an examination of the tables of fourteen French, and twelve English Hospitals, only two are found—one English and one French—in which the proportion of cures is a very little larger: and both of these were private institutions, where a selection of patients could be made. In five American Hospitals, running through a period of more than one hundred years, the proportion of cures is less.

Of the forty nine old cases, discharged during the year, ten have been cured, sixteen improved, fourteen are stationary, four have died, and one has eloped—the cures amounting to twenty and an half per cent.

Of the sixty six recent cases, fifty four have been cured, six improved, two stationary, and four have died—the cures amounting to eighty two and a quarter per cent.

The average of recoveries in this Hospital (55 3-4 per cent) may very properly be contrasted with that of several foreign public Hospitals. In thirteen in Great Britain, the average is 35 per cent. In five French Hospitals, it is 43 per cent, In four in Germany, it is 31 per cent.

The average number of patients in this Hospital, during the year, has been one hundred and seventeen. Of these eight have died, which is a proportion of one in fourteen and five eights, or 6 4-5 per cent. In French Hospitals, where the tables have been examined, the average of deaths is twenty two per cent; and those of England twenty four per cent.

These facts are alike wonderful and interesting, and withal they are so concisely and clearly set forth that they cannot be condensed and need no comment or illustration.

Much good may be expected both in regard to the health of the patients and also in an economical view from agricultural and manual labor, in which an experiment has already been made to a certain extent, which is thus described:

In addition to the tillage land, owned in connection with the Hospital, a lot of eight acres in the immediate vicinity was also hired at an expense, rent and manure included, of seventy dollars. The clear product from this lot is estimated at about two hundred and fifty dollars: the product from all the land cultivated is estimated at about six hundred dollars. Labor is deemed an important means of cure in old cases, and is greatly beneficial to the inmates, affordes, and is greatly beneficial to the inmates, affording them employment and recreation, of which they are at times very desirous. It is believed, that an appropriation for additional means of giving occupation to the patients—such as shops for various mechanical and handicraft pursuits—would answer a valuable purpose.

The Hospital has been constantly filled even to inconvenience, so as to render it impossible to preserve such a classification as is considered desirable and important. Besides, many applications for admission are necessarily rejected, and for a period of five months, during which time an exact account was kept of all applications for admission, only half of those who applied were admitted.

We shall speak again of this Report as it relates to the internal management of the Hospital, and the extension of its benefits by a proposed additional building.

MISS MARTINEAU.

The notice of this lady, given below, is from the "Washington Mirror." It is just and discriminating, such as is due to her character and talents, without being fulsome or over-wrought.

MISS HARRIET MARTINEAU.—This distinguished lady is now in our city, dividing the public interest with politics and fashion—a striking proof of the power of her reputation and talents; for something very extraordinary is necessary to draw away attention from those objects which are so engrossing during our congressional campaign. Miss Martineau has been popular and much read as an author, on this side the water, and we believe that since her arrival in this country, she has universally answered in society the high expectations which had been raised by her writings. Indeed she is the foremost female now before the public, and has had no small share in directing the English mind to the important changes through which it has of late been passing. Her aid was considered an important object by the late ministry in preparing the way for one of their leading measures, and one which was in the end most successfully carried. When we consider that though she has already accomplished much, her career has but begun, we may anticipate for her a long and bright course of usefulness and fame. We rejoice that such a person has visited us from the old country. We know of no one who has come to our shores from England who would be more likely to appreciate us correctly, to enter into our character and feelings, and to look at us, our manners and institutions from the right point of view. Whether she intends to write a book upon this country we are unable to say, but we think that the vigorous, penetrating and discriminating intellect, and the sound and philanthropic tone of sentiment discovered in her writings eminently qualify her for the task. Her political principles also fit her for this undertaking. Miss Martineau has shown herself a liberal in the true sense of the term; not a blind follower of a party which can be as illiberal as any other, and in whose ranks our country has found its most unprincipled revilers, but a friend on broad and generous grounds to the universal rights and happiness of man. Such a person cannot but view with great interest the experiment which is going on among us, and if she sees, as she undoubtedly will, that it is in some respects not working so well as might be expected or wished, she will speak of it not in scorn but in sorrow. From her, should she publish any results of her observations here, we may look for the truth and the whole truth. Whether the American people will be satisfied with that, remains to be seen, for so far as we know the experiment has never been made. A mind like Miss Martineau's must find much to learn among us. It will be our own fault if the benefit is not in some degree mutual.

PRISONS.

In the report of the Prison Discipline Society and that of the Commissioners appointed by the Commonwealth of which we have heretofore taken some notice, we found that the Leverett street jail in this city was represented to be in a condition not far from the average state of our prisons, perhaps a little better. The following statement of Samuel Eliot Esq., one of the Aldermen, shows that they did not exaggerate their account on the unfavorable side:

"Here is neither employment, nor solitude, nor discipline, nor instruction, nor cleanliness, nor that scanty degree of comfort which even convicts have a right to expect at the hands of their fellow men. The convicted, the accused, and those who are neither convicted nor accused, witnesses, and debtors are here liable to the moral evils of idleness, and mutual contamination, as well as the physical evils of cold and heat and foul air, which constitute no part of any legal punishment of the criminal, and which are an almost insupportable addition to the misery of the unfortunate. It is unquestionably, more difficult to make the arrangements that are desirable for the separation and proper management of the different classes of persons confined in this prison, than it would be to classify and employ them, were they all convicts all debtors, or any other specific character.—Much may, however, be done, to remedy the enormous evils arising from the present construction and discipline, or rather want of discipline in the Jail. In the first place, they may all be separated. To the innocent or well disposed this would be a relief—to the guilty and profligate a suitable restraint. In the *next* place, cleanliness and order may be enforced, and employment may be given to prisoners under sentence of death, and to *all others* who may desire it. Thirdly, religious and moral instruction may be given regularly and constantly, and at least the Bible may be placed within the reach of those who may be inclined to read it.

At the present moment there are, in Suffolk Jail, thirty-five prisoners, (an unusually small number,) and twenty-seven apartments in use. The building in the north part of the enclosure is not used. It is manifest that two or more persons must be placed together in some rooms, and the mere statement of this fact will convey, to these acquainted with the interior economy of prisons, and the practices of prisoners, a sufficiently alarming idea of the effect of the intercourse which cannot possibly be restrained. It is unnecessary to enlarge on this painful topic, which has been set in its true light in several of the Reports of the agent of the Prison Discipline Society and in that of the Commissioners of the Commonwealth. It may suffice to say, that this, and some other of the principal existing evils may be remedied by an easy and not costly alteration in the interior construction of the Jail,—an alteration implying a corresponding change in the discipline of the place. Let the present cells be taken down, and a change be constructed similar to those of the House of Correction and State Prison, except

that there should be but a single instead of a double row of cells, which should be made larger and more commodious, as the prisoners must constantly remain in them. Let there be no more than one person in each. Let them be warmed and ventilated in a similar manner with those of South Boston, and let a sentinel be constantly on duty, day and night to prevent communication from one apartment to another, to enforce silence and restrain intercourse from without. Let a uniform diet be prescribed. Let the Sabbath be passed as if the inmates were still members of the Christian community, and let the Bible be at the command of all, and then will this scene of frequent uproar, and this school of vice become comparatively tranquil, and cease to be a foul blot on the reputation of this metropolis. Such language may appear too strong; but if any one will reflect for a moment on the enormities, which may be committed with impunity in a building constructed and used as the Leverett-street Jail is, and on the tremendous exposure of the young, he will be satisfied that no language can be too strong on the subject. The present Jail is a monstrous evil, and calls loudly on all good citizens for a thorough reform.

A considerable interval has passed since this account was published; but it is as good for all moral purposes now as it was when fresh from the press. It is not one of those things intended to gratify curiosity but to serve the purposes of humanity. It shows how much vigilance is still demanded to make jails what they ought to be; what Christian communities ought to make them—namely, penitentiaries.

Hints on Religious Feelings. By Jason Whitman. Printed for the American Unitarian Association. Jan. 1835.

Mr Whitman speaks first of the "Doubts" which "sometimes arise in regard to the *origin* of religious feelings;" and gives a solution of them intended to guard against self-deception on the one hand, and constant uncertainty on the other. His second proposition is—"*Doubts frequently arise in regard to the intensity of religious feelings.*" And here he makes due allowance for difference of temperament and outward circumstances. Besides, the strength of feeling is to be determined not by the degree of emotion, but by its permanent influence or conduct. "Doubts arise, in the third place in regard to the *constancy* of religious feelings." But we may act under the influence of strong feelings, without being conscious of the strength of our feelings." "The heart may be right when there is no outward indication of its condition." It will be perceived that this tract is upon an important subject, involving topics of momentous consequence; but it derives its chief value from the ability with which the topics are treated; and from the practical manner in which they are expounded and illustrated.

REWARDS AND PUNISHMENTS IN A FUTURE LIFE.

We have received the following letter from a distant and highly respected correspondent, with a request that it may be published in the Register, and with an expression of a hope that attention may be called to the subject. The subject is one upon which we do not, for ourselves, covet a controversy—a subject upon which we feel very little alarm about dangerous errors, among those who cherish a firm belief in a future righteous retribution. But we shall willingly insert any scriptural or ethical arguments upon it, provided they are not too long and too frequent.

Mr Editor,—In the Unitarian which I am sorry to learn has ceased to be published, we have a series of excellent letters from Mr Farr on the subject of the final restoration of all to virtue and happiness. These letters were written in reply to some letters addressed to that gentleman by Mr A. Ballou. It would have been more satisfactory to the readers of the Unitarian, if Mr Ballou's letters had also appeared in that work. As the subject is of great importance, and one in which many of your readers are deeply interested, I should wish with your permission, to propose a single question, which, if properly answered, will present the whole merits of this subject to view. The question is this.

Is there evidence to conclude, either from direct Scripture testimony, or from just and fair inference, that the future state will be like the present, a state of trial and probation; in which the virtuous and pious will have occasion for the exercise of meekness,—long suffering,—fortitude,—patience,—and resignation, as well as of love,—joy,—peace &c? And, will the impenitent wicked in the world to come be placed in circumstances favorable to their moral reformation and improvement; so as to have the hope of obtaining the favor of God, and the happiness resulting from it, which in this world they neglected and despised? Or, at the resurrection of the dead, will the character and state of every person be irrevocably fixed in a certain measure of happiness, or misery?

Philanthropos.

QUAKER CONTROVERSY.

On our last page, under this title, we have published the decision of the Vice Chancellor of New York. We have done it at the request of a friend, one of the denomination of "Friends;" but we think it will be interesting to some readers who are not interested as sectarians, since it imparts, incidentally, information upon the church government of the Quakers, and the state of parties among them which may not be generally known.

NEW PUBLICATIONS.

The Life of the Rev. George Crabbe, LL. B. By his Son, the Rev. George Crabbe, A. M. Cambridge and Boston: James Munroe & Co. 1834.

We are glad to see this excellent piece of biography sent out in such handsome style from an American press. The great poet whose life it commemorates has found a biographer worthy to undertake the grateful task. The son has discharged the debt of filial duty in a manner that does him lasting honor. His name will go down to the coming generations linked by a two-fold tie with that of his venerated father. The spirit of this work is most delightful. The trials and virtues of the illustrious poet are portrayed with feeling and warmth and uncommon talent. There is running through it a tone of generous humanity, that shows a refined and gentle character. The style is marked by that simple, quiet elegance, which so few writers are able to attain, and which is the finishing grace of the highest order of minds. The interesting events of Mr Crabbe's early life, his providential connection with Mr Burke, and his rapid rise to fame, are narrated with singular clearness and force; and the picture of the exemplary clergyman in his family and social relations, brings him before our eyes with the distinctness of living reality. Among the most interesting portions of the book are those which describe Mr Crabbe's occasional visits to the metropolis, and his intercourse with all that was brilliant in society, distinguished in talent and elevated in rank. These scenes, contrasted with the hardships of his youth, form a most lively picture of the successful efforts of well-directed industry and unshrinking virtue.

We heartily recommend this volume to the attention of our readers. It breathes the finest spirit of cheerful religion, and suggests a moral which none can receive into their hearts without being better and happier.—[*Communicated.*]

ECCLESIASTICAL.

Mr J. Q. Day, who has officiated with the Unitarian Society at Meadville for some time past, has received a unanimous invitation to become their pastor, and has accepted the invitation.

In a letter from the gentleman who is now officiating with the Unitarian Society in Pittsburgh, to his friend in Salem,—of which we have been politely allowed the perusal, he says "The cause of Liberal Christianity is spreading throughout the Northwestern part of New York State, particularly in that rich section of country in the neighborhood of Seneca and Cayuga Lakes. A young man who was lately admitted to the Church in Meadville, writes from that quarter that he has no doubt but that a preacher of our sentiments who would make a circuit through the flourishing towns, which lie on each side of the turnpike which runs between the Lakes, would find ample employment and many anxious hearers."

Portsmouth, N. H.—We understand that Rev. Mr Putnam, of the North Church, and Rev. Mr Holt, of the Pleasant street church, Portsmouth, N. H. are both about withdrawing from their respective ministerial charges, under the full conviction that the interests of evangelical religion require the reunion of the two churches. Mr Holt leaves immediately, and Mr Putnam in March.—*Boston Recorder.*

Methodist Church.—The Methodist Church, hitherto so remarkable for its unity of opinion and action in all matters of church government, &c. will soon contain within itself two divisions, and distinctly marked as those of Old School and New School in the Presbyterian Church. The New School Methodists will contend—

1. For a more learned ministry.
2. For the establishment of Theological Seminaries.
3. For a settled ministry, in opposition to the itinerating system.
4. For a change in Church Government, so as to admit the laity to a share in its administration.

On the other hand the "Old School" Methodists will be for holding on to things just as they are, without improvement, amendment, or innovation of any kind. In fact, instead of speaking of this division in the future tense, it would be more proper to say that the contest has already begun. Not, indeed, to the extent indicated above—the question now chiefly agitated is the importance of more learning in their ministry. But it is evident enough, that in the train of this all the others will follow. How the controversy will terminate, it were easy to predict, without much danger of a failure; but for good reasons we forbear to do so.

Before closing this article, there is one question we should like to ask, and as we are competent to do so, it is this: Whence comes it that every revolution in this country, whether in politics, in morals, or in religion, has its origin in New England? If we mistake not, the right solution of this question would bring to the light some things well worth knowing.

St. Louis Observer.

Sects in Ohio.—There are more denominations of Christians in Ohio, than probably in any other State in the Union. In Cincinnati alone we count 6 Presbyterian societies, 3 Baptist, 5 Methodist, 2 Episcopalian, 2 Quaker, (Orthodox and Hicksites,) 2 Roman Catholic, 1 Unitarian, 1 Swedenborgian, 1 Jewish congregation, 1 Universalist, 1 German Lutheran, 1 African, 1 Mormon, 1 "Fanny Wright" society, and many others I do not know of. Some of the churches are very large and splendid. Dr Beecher's church (2 Presbyterian) is a very handsome building,—so also the Unitarian, the 5th st. Methodist, the 6th street Baptist, and the new Episcopal church on 4th street. This last is the most magnificent building—the most chaste and beautiful church in the United States. It is said to have cost about $50,000, and is built for Bishop McIlvaine, Bishop of Ohio.

Cincinnati paper.

CONGRESS.

In the Senate on Monday, Feb. 2, the Vice President communicated to the Senate a letter from the Mayor of the city of Boston, representing the defenceless situation of that city, and urging the necessity of an appropriation for fortifying Castle Island, which, on motion of Mr Silsbee, was referred to the Committee on Military Affairs.

Mr Calhoun requested the secretary to read a paragraph from a newspaper which he sent to the table. The secretary then read from the Globe of Saturday a paragraph in which was contained the following sentence in connection with the assault of Lawrence upon the President:

'If he had heard and *believed* Mr Calhoun's speech the day before yesterday, he would have found in it ample justification of his attempt on one, who was represented as the cause of the most dreadful calamities to the nation—as one who made perfect rottenness and corruption to pervade the vitals of the Government—insomuch, that it was scarcely worth preserving, if it were possible."

Mr Calhoun spoke with indignation of the tendency of such representations in a paper which was "known to be the organ of the Executive will," and concluded his remarks with the declaration that "He asked no favors—he was no candidate. He desired no office. He would say, as an honest, conscientious man, who loved the institutions of his country, that he would do his duty in spite of menace, come from what quarter it would, or in spite of fate."

The Senate passed some time in the consideration of Executive business.

The House of Representatives proceeded to the consideration of several petitions and memorials from sundry citizens of the state of New York, one of which was signed by eight hundred ladies, praying the abolition of slavery and the slave trade in the District of Columbia, presented, last Monday, by Mr Dickson, and laid over to this day.

Mr Dickson spoke about one hour and a half in favor of the objects of the memorialists, and concluded by moving the reference of the memorials to a select committee.

Mr Chinn said that he did not rise to defend the course pursued by the present or any previous committee of the District of Columbia, upon the subject of the memorial. He hoped that neither the present nor any previous committee required any such defence. Nor did he mean to disturb the deep sympathy or the tender mercies of the gentleman from New York, still less of the eight hundred fair mo[illegible] morialists, who have made the gentleman their champion. He only moved to lay the whole subject on the table, and upon that question he demanded the Yeas and Nays.

The question being taken, it was decided in the affirmative—Yeas 117, Nays 77.

In the Senate on Tuesday, Mr Silsbee, from the Committee on Commerce, reported a bill fixing the number of the officers of the Customs, and their respective compensations.

Mr Robbins obtained leave to introduce a joint resolution for the purchase of a bronze statue of Washington, to be executed by an American artist, and placed in the east portico of the capitol.

The bill, making appropriations to satisfy the claims of American citizens, on account of French spoliations prior to 1800, was read a third time, and passed—Yeas 25, Nays 20.

In the House of Representatives, Mr R. M. Johnson, from the Committee on Military Affairs, reported a bill making provision for the repair of Fort Independence, in Boston harbor.

Mr Ferris introduced a resolution, instructing the Committee of Ways and Means to consider the expediency of repealing the duty on foreign coal.

In the Senate on Wednesday, Mr Clay presented certain resolutions and a memorial of a Council of the Cherokees, assembled at Running Waters. Mr Clay accompanied this presentation with a powerful speech, and concluded by offering the following resolutions:

Resolved, That the Committee on the Judiciary be directed to inquire into the expediency of making further provision, by law, to enable Indian nations, or tribes, to whose use and occupancy lands are secured by treaties concluded between them and the United States, to defend and maintain their rights to such lands, in the courts of the United States, in conformity to the Constitution of the United States.

Resolved, That the Committee on Indian Affairs be directed to inquire into the expediency of making further provision by law for setting apart a district of country west of the Mississippi river, for such of the Cherokee nation as may be disposed to emigrate and to occupy the same, and for securing in perpetuity the peaceful and undisturbed enjoyment thereof to the emigrants and their descendants.

Referred to the Committee on Indian Affairs.

In the House of Representatives, Mr Cambreleng, from the Committee on Commere, reported a bill extending the term of the Commission instituted to carry into effect the treaty with France.

The bill relative to French spoliations prior to 1800 was read a first time, when Mr Mann, of New York, moved that it be laid upon the table. It was decided by the Chair that this was a motion for the rejection of the bill, and it was withdrawn. Referred to the Committee on Foreign Relations.

Mr Polk moved that the bills relating to the Bank of the United States and the regulation of the public deposites in the local banks, be taken up, but the motion was rejected—Yeas 90, Nays 111.

In the Senate on Thursday, the naval appropriation bill, from the House, was reported by the Committee on Finance, without amendment.

The resolutions introduced on Wednesday by Mr Clay, were considered and adopted.

A joint resolution for the purchase of certain pictures, belonging to Mr John Brett, to ornament the President's House, was refused a third reading—ayes 20, nays 22.

The bill to reorganize the Post Office Department was considered till the hour of adjournment.

In the House of Representatives, the bill for the purchase of the private stock in the Louisville and Portland Canal Company, was considered in Committee of the Whole, and the bill was reported to the House. The further consideration of the subject was postponed till Monday.

In the Senate on Friday, the Hon. John Ruggles, elected a Senator from the State of Maine, to supply the vacancy occasioned by the resignation of Mr Sprague, appeared and took his seat.

In the House of Representatives, the whole of this day's session was occupied in disposing of local questions.

MASSACHUSETTS LEGISLATURE.

Friday, 6th Feb.—The House of Representatives made choice of John Davis on its part for Senator to Congress, in place of Mr Silsbee. Whole number of votes 534, including two blank. Necessary to a choice 268. John Davis had 268, John Quincy Adams 229, Wm Baylies 27, and there were a few scattering.

Saturday, 7th—No business of public interest was transacted.

In the Senate, on Monday, Messrs H. Shaw and G. Bliss, with such as the House may join were appointed a committee to consider the expediency of an early adjournment of the Legislature, and also the expediency of an extra session for the purpose of passing upon the revised statutes.

In the House of Representatives, Messrs Brooks of Petersham, and Devereux were added to the committee on the petition of Bishop Fenwick.

The bill to incorporate the Worcester House Company was taken up. Mr Stoddard of Northampton moved an amendment, providing that no spirituous liquors shall be kept for sale in said House; which was lost.

Mr Hathaway of Freetown moved that when the question on passing the said bill to a third reading should be taken, it be taken by yeas and nays; which was carried.

The vote on the third reading of the bill was—yeas 153, nays 279.

In the Senate on Tuesday, bills to establish Institutions for Savings in Concord and Canton passed.

At 12 o'clock, agreeably to assignment a ballot was taken for Senator to Congress. John Adams had 25 votes, John Davis 11, and William Baylies 3.

In the House of Representatives, Mr Marsh of Dalton moved a reconsideration of the vote whereby the House yesterday refused a third reading to the bill to incorporate the Worcester House Company; and on the question being taken, it was decided in the negative.

In the Senate on Wednesday, the bill to incorporate the Park street Congregational Society came up for a third reading and was laid on the table—a question arising as to the consistency of the third section, providing for taxing the pews, with the amendment of the Constitution.

In the House of Representatives, on Wednesday—Tuesday next was assigned for choice of Senator.

The bill concerning limited partnerships was debated upon during most of the sitting.

INTELLIGENCE.

DOMESTIC.

Harvard University.—At a meeting of the Overseers held Thursday the 5th inst. the several Tutors and instructers reelected by the Corporation for one year, were confirmed.

The several committees for visiting the College and inquiring into its state, in the Spring and Autumn, —for examinations of the several classes in all departments,—and for the examination of the state of the Library, were appointed.

The vacancy in the Board occasioned by the resignation of Dr Wm. Spooner was filled by the election of the Hon. Leverett Saltonstall.

The Statutes of the Fisher Professorship having been approved by the Overseers, the President of the University announced that the Corporation had made choice of Dr Francis Boot to fill that place.

Dr Boot is a native of this city, was graduated at Harvard College in 1810—pursued his professional studies in Europe, received his medical degree at Edinburgh, and has since been a practising physician in London. He is one of the most distinguished naturalists of the age.

A story has gone abroad that Dr Boot is a foreigner, and that the place has been bought for him. It appears from what is said above what sort of a foreigner he is. This is his native land, and here are his dearest family connections. The corporation held him as a candidate before any movement was made for an addition to the Fisher fund; but without this addition they would not have been able to offer him a sufficient inducement to take the professorship. We are able to say that Dr Boot's relatives have had no agency in bringing about this choice, and that the donations for the increase of the fund are from gentlemen deeply imbued with the love of Natural Science, who are desirous of procuring Dr Boot as Professor of Natural History on account of his eminent qualifications for the place, and for no other reasons.

The statutes of the Clynical Professorship of Surgery &c. having been approved, by the Overseers, it was announced by the President of the University, that the Corporation had made choice of Dr George Hayward to fill that office.—Adjourned for one week.

Brown University, Manning Hall.—On Wednesday the 4th inst. says the Providence Journal, this new College edifice, containing a Chapel and Library, was dedicated to the service of Almighty God, with appropriate solemnities and with imposing effect.

The services of the occasion are spoken of as being highly interesting, and the Discourse of President Wayland as being worthy of his high reputation.

This edifice is built of stone. Including the Portico, it is about 90 feet in length, by 42 in width. Its height from the top of the basement is forty feet. The Library occupies the whole of the first floor, and is a beautiful room. In the centre, it is ornamented with a double row of fluted columns. The Library is 64 feet by 38 and is 13 feet high.

The Chapel is on the second floor. It exhibits the most graceful proportions. In length and breadth, its dimensions are the same as those of the Library. Its height, however, is not less than twenty-five feet.

The front of the edifice is ornamented with four fluted columns, resting on a platform projecting 13 feet from the walls.

It is of the Doric order, and is said to be one of the finest specimens to be found in our country.

South Carolina College.—A new organization of this College has been made; the late President and Professors having resigned.

The place of Dr Cooper (President) is at present filled by Dr Gibbes.

Dr Cooper is appointed to revise and publish a new edition of the laws of the State, under an appointment by the Governor in consequence of a unanimous resolution of the Legislature to have a new revised edition published.

The Trustees have conferred on Dr Cooper the degree of Doctor of Laws.

Sad accident upon a Rail Road.—As a new locomotive was returning on the 25th ult. from an experiment excursion upon the Lexington (Ky.) rail road, some cars, filled with passengers, which the [illegible] were jerked off the road with great violence, and Mr Lonhand, one of the passengers, was instantly killed —a Mr Taylor and a Mr Green had each a leg broken, and several other passengers were very severely injured

Arctic Land Expedition.—Letters have been received from Capt. Back, dated the 7th of May.—He was actively engaged in making preparations for his departure for the coast; and though, under all circumstances, he had resolved to divide his party, and take only one boat and crew with him; his spirits were high, and he was convinced that no real danger need thus be apprehended. The Esquimaux to the eastward of Coppermine River are considered uniformly gentle and friendly to strangers.

Mint of the United States.—The coinage effected, during the year 1834, amounts to $7,388,423; comprising $3,954,270 in gold coins; $3,415,002 in silver; $19,151 in copper; and consisting of 11,637,643 pieces of coin.

Appointments by the Governor and Council.—Francis C. Gray of Boston, Alfred D. Foster of Worcester, Thomas A. Greene of New Bedford, Thomas Kinnicut of Worcester, Horace Mann of Boston, to be Trustees of the State Lunatic Hospital at Worcester. The first four gentlemen being reappointed, and Mr Mann being appointed in the place of Hon. William H. Calhoun, whose term of service had expired.—*Centinel.*

A memorial of the East India Society of Salem, praying the Government of the United States to fit out a vessel for a voyage of discovery, contains many valuable hints, and states that little is known of the Fejee Islands discovered by Capt. Cook, sixty or more in number, with which a profitable trade is already commenced. We hope that the Government will do something for science, when a valuable trade may be established by its means.—*Centinel.*

Salem Excitement.—Our readers, of course, are all aware, that the public sympathy has been greatly excited during the last week, in favor of a respected citizen, whose personal character and family connexions were assailed in an extraordinary article, published in the "Landmark," and written by Rev. George B. Cheever. John Stone, Esq. was the gentleman attacked, and the family with which he was connected by marriage, and the character of whose members, of past generations, was assailed, was that of the late Pickering Dodge Esq. The memory of Mr Dodge is embalmed in the love and gratitude of the whole town, and every thing that looked like an attack upon his good name could not but be viewed with reprobation by every class of our citizens. The article in question, therefore, created an extraordinary excitement, and was universally condemned, we believe, by all denominations, and by the members of every religious society in town.

The article in question intimated, or stated, that the workmen in Mr Stone's distillery took the pay for their labor in New England rum,—as much as they could drink, at the close of the day. The foreman of the distillery, Mr Ham, undertook to avenge this affront by personal violence, and about noon on Saturday last, finding Mr Cheever near the Salem Hotel, attacked him with a cowhide. A number of blows were given, and some persons attempted to interfere in Mr Cheever's defence, but were prevented by others standing by.

As the whole matter has been of great notoriety, it was due to our readers to notice it thus far; but as it is to have an immediate judicial investigation, it is, perhaps, improper to enter into a more minute detail, or to forestall the course of public justice, by any exciting comments. The examination is to take place to-morrow, and we shall publish a full report of the proceedings.—*Salem Gazette.*

It appears that Mr Dodge has sued the Rev. Mr Cheever, the Rev. Mr Phelps, and Mr Andrews, the publisher of the Landmark, for a libel.—*Advocate.*

FOREIGN.

Turkey and Greece.—We have received Smyrna papers to Nov. 22, brought by the brig Padang. The frequent couriers between the government at Constantinople and the army beyond the Taurus gave rise to the opinion that some important movements were to be expected in that quarter. Serious disturbances had broken out in Syria, since the date of the treaty signed by Ibrahim Pacha, with the insurgents who had blockaded him in Jerusalem. Ibrahim is charged with having broken the engagements entered into by him at that time, and with having put to death many of the chiefs who had the weakness to trust to his promises.—The last insurrection is of the Ausaris, a savage people who occupy the mountains between Tripoli and Aleppo.

The government of Greece was to be transferred from Napoli to Athens on the 12th of December. The French ship of the line City of Marseilles and the British Admiral were about to proceed to Napoli, to accompany the removal. It was said also that the Austrian Admiral would be present.—There was great activity in preparing for the removal. The officers of the government had taken possession of the houses at Athens, and many individuals who wished to remove were obliged to delay their departure until they could erect houses. Many emigrants were establishing themselves in various parts of Greece. New Sparta had been rebuilt. A great number of Cretan families had resorted to Portolon and Modon, and of Samians to Chalcis. The government had adopted a plan for establishing a National Guard in all the towns of the kingdom, the command of which was to be entrusted to Gen. Church. The complaints are more violent than ever of the oppressions of the Egyptian government in Candia.—*Daily Advertiser.*

LECTURES TO SUNDAY SCHOOL TEACHERS

At the request of the Directors of the *Sunday School Society*, the Rev. E. S. Gannett will give a short series of Lectures—subject "Christian Morals"—before the Teachers associated with the above named Institution. Others who take an interest in the objects of the Society are invited to attend.

The second lecture will be given on Sunday Evening next, Feb. 15th, at 7 o'clock *precisely*, in Tremont Hall—the Church of the New Jerusalem society—opposite the Stone chapel in Tremont street.

The Lectures will be continued once a fortnight on Sunday evening. John Gage Sec.

Feb. 14, 1835.

MARRIAGES.

In this city, by Rev. Dr Lowell, Mr George Jennison to Miss Sarah T. Farmer.

Mr Caleb Hill to Miss Sarah Hoyt.

In New Bedford, Capt. Hallet Swift to Miss Hannah Roberts.

DEATHS.

In this city, Rev. Benjamin B. Wisner, D. D. late Pastor of the Old South Church, one of the Secretaries of the American Board of Commissioners for Foreign Missions, 40. His disease was scarlet fever, and he was sick but four days.

Julia Lyman, daughter of Theodore and Mary Lyman, 13 years; Mr Ebenezer Alexander, Jr. of the firm of Baker & Alexander, 32; Nancy White, 26.

In Westford, 28th ult. Amos Bancroft, son of Rev. Eph'm Abbot, 14 months.

In Saco, Mrs Mehitable Ellwell, in her 100th year.

In Norwich, 27th ult. Rev. Samuel Russell, late pastor of the Congregational Church in that town.

In Abbeville, S. C. at his residence, 17th ult. Major Andrew Hamilton, 94. Maj. H. was born in Virginia, and emigrated to S. Carolina some years previous to the Revolution. He participated in all the important battles fought in that State and Georgia. He was a member of the Convention that adopted the Constitution of the United States.

In Pensacola, Mr Wm. M. Russell, of the firm of Wm. M. Russell & Co. of Mobile, and son of Hon. Benjamin Russell, of this city.

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen 141 Washington street.

"Outlines of Scripture Testimony against the doctrine of the Trinity. By H. Ware jr. 2d edition.

No. 91.—Hints on Religious Feelings. By Jason Whitman. feb 14.

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LIBERAL PREACHER FOR FEBRUARY.

JUST published, at 134 Washington St. The Liberal Preacher for February, 1835, containing a Sermon by Rev. John Pierce, D. D. of Brookline, Mass. Duties growing out of the Maternal Relation. feb 7

PALFREY'S SERMONS, *at a reduced price*, for sale by JAMES MUNROE & CO., 134 Washington street. jan 24

BOOK AND JOB PRINTING.

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sept 20 ep 1 year

NO. 104 LONDON QUARTERLY REVIEW, for November, being No 8 of the Republication of the Foreign Reviews, this day published by E. R. BROADERS, 127 Washington street up stairs.

Contents.—Art 1, Sketches of the Manners and Usages of Japan. 2, Wordsworth's Poetical Works. 3, Paroles d'un Croyant. 4, Burne's Travels into Bokhara. 5. Cookery—(on the Ultimate Compositions of Alimentary Substances,) by W. Prout, M. D. 6, Life of Hannah More. 7, Memoires Du Pere L'Enfant. 8, Life of Napier of Merchiston. 9, Cambridge Controversy. 10, Dacre a novel. 11, Beke's Origines Biblicæ. 12, Personal History of Louis Phillippe. feb. 7.

THE JUVENILE MISCELLANY FOR FEBRUARY.

Contents—Burman Pagodas; The Chatterers; Questions about Common Things; Christmas Day, or Selfishness and Generosity; Answer to Questions on Common Things; the Veery or Little Thrush; Charley Morgan; Old Dan; Eclipse; The Beggar Boy. This day published by E. R. BROADERS, 127 Washington street, (up stairs.) feb. 7.

SEPHORA; a Hebrew Tale, descriptive of the Country of Palestine, and of the Manners and Customs of the Ancient Israelites. Abridged and corrected from the London edition, By Rev. Thaddeus Mason Harris, D. D.

Just published and for sale, by RUSSELL, ODIORNE & Co. 121 Washington street. jan 17

AMERICAN PUBLICATIONS IN ENGLAND.

THE advertiser having established a general Depository for the sale of American as well as English Unitarian Publications, embraces the present medium to introduce himself and his establishment to the immediate notice of American Authors and Publishers.

The success attendant on his efforts to promote the circulation of the Tracts of the American Unitarian Association and other American works in England, during the last five years, and his being the *only* individual there who has ventured to import them in any quantity, he flatters himself that these facts afford ample grounds for confidence and support.

The Advertiser desires to receive specimens of every publication by Unitarian authors as soon as possible, after its issue from the press in America, the value of which he will forward with promptitude, by exchange for English Publications, or otherwise, as may be most desirable to the parties confiding to his trust and exertions, their productions.

Parcels containing specimens may be left at the office of the Christian Register (134 Washington St.) or forwarded directly to him in England, addressed to John Mardon, Importer of American Literature, No. 19 St Martin's Le Grand, London.

Jan. 1835.

NEW ENGLAND MAGAZINE FOR FEB.

THIS day published by E. R. Broaders 127 Washington st.

Contents.

Original Papers.—Old News. No. 1—Slavonia. By J. G. Percival—My Visit to Niagara. By the author of 'the Gray Champion'—The Morning Star. By F. H. Hedge—The Squatter. By John Neal—Stanzas. By G. W. Greene—Decline of the Modern Drama—The Rogue in spite of Himself—Phrenology and Free Will. By Dr Caldwell—The Demon of the Study—Rev. Mr Taylor—A Glimpse at Basil Hall—Fragment from the Spanish—The Eye and Ear Infirmary—Cities. No. 1. Naples—To Governor M'Duffie—Radicalism—Lines in the Life of an Artist. By B. B. Thacher—Stanzas.

Literary Notices.—The Iliad of Homer, from the text of Wolf, with English notes and Flaxman's illustrative designs. Second edition. Edited by C. C. Felton, A. M., Professor of Greek in Harvard University—Tracts on sundry topics of Political Economy—Monte Auburno. Poemetto di Pieto Alessandro—Observations on some of the Methods, known to the Law of Massachusetts, to secure the selection and appointment of an Impartial Jury, in cases Civil and Criminal. By Peter Oxenbridge Thacher, Judge of the Municipal Court of the City of Boston—Recollections of a Housekeeper—Life and Treason of Benedict Arnold. By Jared Sparks—Peale's Graphics.

Politics and Statistics.—The Presidency—The French Question—Failure of the War scheme—Plan of the Campaign. jan 31

FOREIGN UNITARIAN BOOKS.

JAMES MUNROE & CO. have received from the British and Foreign Unitarian Association the following invoice of valuable English works.

Unitarianism the doctrine of the Gospel, by Lant Carpenter, 3d edition.
Farmer's Dissertation on Miracles, 3d edition.
Farmer's Essay on the Demoniacs of the New Testament, 3d edition.
Priestley's Memoirs, with Observations on his Writings, by T. Cooper and W. Christie; and four Posthumous Discourses, 2 vols.
Milton's Last thoughts on the Trinity.
Bible Stories, Par 2d, containing Stories from the N. Testament, by S. Wood.
Price's Four Dissertations, 5th edition.
Belsham's Translation and Exposition of Paul's Epistles, with Notes, 4 vols.
Belsham's Memoirs of Lindsey, 2d edition.
Traite ou l'on Expose ce que l'Ecriture nous apprend de la Divinite de Jesus Christ, par P. F. Le Courayer.
Cellerier's Discourse on the Authenticity and Divine Origin of the Old Testament, with Notes and Illustrations; translated from the French by J. R. Wreford.
Tagart on the claims of Unitarian Christianity to the Respectful consideration of the Reflecting Public.
Barker's Church-Establishment Anti-Christian, &c.
Harris's Harmony of Nature, Providence, and Christianity.
Review of Smith's Scripture Testimony to the Messiah.
Orthodoxy and Unbelief, by Ed. Higginson.
Joyce's Analysis of Paley's View of the Evidences of Christianity, 7th edition.
The Word made Flesh: A Sermon before the British and Foreign Unitarian Association, by W. Hincks.
Ashworth's Account of the Rise and Progress of the Unitarian Doctrine in the Societies at Rochdale, 2d edition
Brief Dissertation on the Ministration of the Divine Word by Public Preaching, by Rob. Robinson.
Priestley's Unitarianism Explained and Defended.
Priestley's Outline of the Evidences of Revealed Religion.
Lardner's Letter on the Logos.
Yates on the Unity of God.
Whyte's Sermons on Doctrinal and Practical Subjects, 2d edition. feb. 7

WESTMINSTER REVIEW, Edited by John Bowring L. L. D., No. 42 for October. This day published by E. R. BROADERS, 127 Washington street, (up stairs.)

Contents.

Art. 1, General Jackson and the Bank of the United States. 2d, Diamond District of Brazil. 2d, Parliaments of our Ancestors. 4th, Variations of the English Tongue. 5th, Criminal Law Reform. 6th, Church Establishments. 7th, Arabic Mss. in Spain. 8th, Cab and Omnibus Nuisance. 9th, Sir James Mackintosh's History of the Revolution in 1688. 10th, Second Session of the Reformed House. 11th, New South Australian Colony. 12th, Lessons for the Whigs from Spain.—13th, Bordwine's New System of Fortifications. 14th, Diplomatic Secrecy. 15th, Vagaries of the Schoolmaster. 16th, Influences of the Press. Index. List of Books.

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In the *Westminster Review* the interests of the American people will be always affectionately defended to the fullest extent consistent with those laws of general good which makes the morality of the Universe.

No 104 *London Quarterly* is in press and will be published in about a week. jan 31

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Kuinoel, Commentarius in Epist. ad Hebræos
Eichhorn's Einleitung in Neue Testament, 3 Bande 8vo
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Hannah Adams's Dictionary of Religions, 1 vol. 8vo
Marsh's Lectures, 1 vol. 8vo
Price's Dissertations, 1 vol. 8vo
Buckminster's Sermons, 1 vol. 8vo
Thacher's do. 1 vol. 8vo jan 24

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WARE'S DISCOURSES.

THE Discourses of Rev. Professor H. Ware Jr., on the Offices and Character of Jesus Christ, are for sale at 134 Washington St. Aug. 30.

ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

TO THE NEW MOON.

Thou peerest through my window pane, young Moon,
And sweetly smilest,—and thy tremulous beam
Is bright with youth and hopefulness,—and soon
Thy perfect orb shall pour a broader stream.
And then shall wane thy glory day by day,
Thy luminous fulness waste, and thou must die,—
The inevitable hour no charm can stay,
The common lot thou sharest of Mortality.

Burning beside thee is a beautiful star
In full-orbed radiance evermore the same,—
Nor change doth its unborrowed splendors mar,
Nor the strong rush of ages quench its flame.
Though, for a season, Earth may veil its ray,
'T is only to our eyes,—its living light,
When from our sense Earth's shade has rolled away,
Burns in its far blue shrine unalterably bright.

The Spirit's low, sweet voice falls on my ear,
Bidding me, beautiful Moon, behold in thee
A type of joys, that gild this mortal sphere,
A fair, but bright and short-lived progeny.
And thou dost image forth a joy, bright Star,
That owns no fealty to the sway of Time,—
Above or waste or change exalted far
It shineth ever clear, unchangeable, sublime.

Eternal One! to win *this* joy be mine,—
If present, visible things would weave a charm
To bind my worship to a mortal shrine,
Guardian! do thou the perilous spell disarm.
Or if earth's blinding shadows intervene
To hide the blessed splendors of the sky,
Forbid that aught should from my spirit screen
The ever-burning Star of Immortality.

D. H. B.

MISCELLANEOUS.

THE QUAKER CONTROVERSY.

In October, 1833, that portion of the Society of Friends forming what are called the Orthodox Monthly Meeting of Friends in New York, and their Trustees and Property Committee, filed a bill in Chancery against the Trustees and Property Committee of that portion of the Society who since the separation have been called the Hicksite Monthly Meeting of Friends in New York, claiming the property of the Monthly Meeting of Friends in New York.

On the 6th of Feb. 1834, a motion was made by the Orthodox upon the bill filed by them, that a Receiver be appointed during the pendency of the suit to take charge of all the property of the M. M. of New York, and receive the rents, issues and profits; and that the complainants (the Orthodox) in the mean time be permitted to occupy and use one of the meeting houses and a part of the school house on Elizabeth Street, &c.

In opposition to this motion, an affirmation was read on the part of the defendants, denying all the equity of the bill.

On the 5th January, inst., the Vice-Chancellor of the first Circuit (Hon. Wm. T. M'Coun) on denying the motion with costs, delivered the following opinion:— *Jour. Commerce.*

IN CHANCERY.

BEFORE THE VICE-CHANCELLOR OF THE 1ST CIRCUIT.

John R. Willis & others, vs. *John Corlies & others.*
January 5, 1835.

The subject matter of controversy in this cause is the real estate belonging to the Society of Friends, or people called Quakers, in the city of New York, consisting of two meeting-houses, a school-house and other buildings, and a cemetery or burying-ground. The difficulty about this property has grown out of the dissension which occurred in the Society between the two parties usually denominated by way of distinction the "Orthodox" and the "Hicksite," and which has led to a separation in several of their meetings within the United States. In the month of May, 1828, a separation from the same cause took place in the New York yearly meeting, which was shortly afterwards followed by separations in the quarterly and monthly meetings subordinate to it.

The Society of Friends, unlike most other religious societies possessing property, has never been incorporated by law. The property in question is not held, therefore, in the capacity of a body corporate, but by individuals as trustees, in whose names the legal title is vested. The trusts upon which they hold appear to be substantially these:—to permit the meeting-houses to be used for public or private worship under the direction of the *Monthly Meeting* so called—to permit persons appointed by the Monthly Meeting to enter upon the real estate, to alter or erect buildings, rent them, and receive the rents for the use of the monthly meeting; and if the *Monthly Meeting* should at any time nominate other trustees in the place of those holding the title, then to convey the property to such new trustees—and if at any time any one or more of the trustees should be declared by the monthly meeting to be out of unity or church-fellowship, he or they should be thenceforth disabled to serve, and thereupon should release or convey all his or their legal estate in the property in such manner as the monthly meeting should direct or require.

The monthly meeting here spoken of, is one of the subordinate judicatories of the Society in its form of Church Government; and, as such, it is entitled to the equitable and beneficial ownership of all the property or temporalities of the Society situated within its bounds or jurisdiction. The monthly meeting in New York, having this ownership and control over the property, has been in the habit of appointing from time to time a *Property Committee* to take charge of its rights and interests in the real estate, to manage the same, and receive the rents and profits thereof on its behalf. When the secession took place in 1828, there were six trustees and a property committee—of the trustees, three were of each party. That portion of the Society called Hicksites, which was by far the largest portion, remained in possession of all the property, and have since had the exclusive use and possession to themselves, except of the cemetery, which has been used in common by both as occasion required, without impediment or interruption from either.

Both parties have gone on separately since 1828, in the observance of all the rules of the Society of Friends in regard to discipline, the mode of worship, and the manner of Church Government—have each at the regular stated periods, held sittings of the yearly meetings; and of subordinate, quarterly, monthly and preparatory meetings; and upon the ground that, so far as regards the beneficial interest and ownership of the property in question, there can be but one Monthly Meeting, both parties claim to be the regularly constituted and only true monthly meeting, entitled to the use and enjoyment of the property. The meetings or constituent bodies of the Hicksite party being left in the actual possession of the property, have made some changes of trustees and in the property committee since 1828, and the Defendants against whom the Bill has been filed, are the persons who were acting in these capacities, under the authority and by the appointment of the Hicksite monthly meeting. On the other hand the complainants in this Bill are two of the persons who were Trustees at the time of the secession, and who happened to be of the Orthodox party, and the Property Committee, since appointed by the monthly meeting of that party, and who as before observed, claim to be the Trustees and Property Committee of the true monthly meeting of Friends in the City of New York. They exhibit this Bill on behalf of themselves and the other members of such monthly meeting.

The great object of the Bill is to establish the right as Trustees and Property Committee, and it prays that the monthly meeting which they represent may be decreed to be the Monthly Meeting of Friends, as it existed prior to the separation, and that the regular members thereof, for the time being, in their social and collective meeting capacity, be deemed and decreed to be the true and lawful *cestuis que trust*, for whose benefit the real estate before mentioned is held; that the Defendants may be restrained from intermeddling in the concerns thereof, until they shall submit themselves to the settled order and discipline of the meeting, and be restored to their rights as members. It moreover prays an account of the rents and profits against the Defendants, and that those of them who are Trustees may be decreed to convey &c., and that a Receiver may be appointed in the mean time to take charge of the estate and receive the rents and preserve the property until an adjustment and decision can be had.

The case is now before me upon the motion for a Receiver, on the matters of the Bill before Answer, but which are met by affidavits on the part of the Defendants. This motion has given rise to an elaborate discussion by the respective Counsel, of some, if not all the questions which this case is calculated to present when it shall be brought to a hearing upon the merits but which I do not deem it necessary to express any opinion concerning, in this stage of the cause. I think this motion can very properly be disposed of without going into a particular examination of the grounds of the Bill, or of the statement made by the Defendants in opposition to it. It is only necessary to observe at present that the Defendants do state and insist that the monthly meeting of which they are members and the quarterly meeting to which they are subordinate and the yearly meeting which they recognize and adhere to, are the legitimate meetings which compose the true Society of Friends—and they insist that the Complainants and those with whom they are in unity, are seceders, who have separated themselves from the Society and departed from some of its ancient doctrines as they believe. With respect to the separation and the attendant circumstances of that transaction during the sitting of the yearly meeting in May 1828, the explanation and statement of the Defendants by way of answer to the allegiance of the Bill, go to show that the separation was premeditated and voluntary on the side of the Complainants, and was contrary to the usages and order of the Society—and they deny that the yearly meeting withdrew or removed its sittings from the house in which it had commenced; but on the contrary say, that the orthodox party having seceded, the yearly meeting there convened, regularly proceeded in its business, appointed its clerk and finally adjourned to meet again at the usual time and place the next year, and that it has ever since continued from year to year to hold its sittings at the stated time and place, according to the established usages and practices of the Society—and in like manner, after the withdrawal of the Orthodox party from the subordinate quarterly and monthly meetings, those meetings have been regularly continued and held; and the Defendants, therefore, deny that the monthly meeting of New York has been excluded from the meeting-houses since the secession, or that the Defendants, as trustees, disclaim to hold the real estate for the use of the monthly meeting, or that they deny the right of such meeting to receive the rents and profits or the possession and enjoyment of the property.

They further say, that the annual nett income of rents has not exceeded three hundred dollars, which has been applied towards supporting the schools maintained by the monthly meeting to which they belong.

With respect to the religious belief and fundamental doctrines of the Society—they are set forth in the Bill as understood by the Complainants and Defendants, by way of answering to the charge of entertaining false views and doctrines as inculcated by Elias Hicks, of whom they are alleged to have been the followers and adherents, also give a summary of their belief and of the doctrines held by the members of the meetings to which they belong, and upon comparison it is found that they do not differ from the Complainants in any important particular. Their Creeds, though somewhat differently expressed, are substantially and virtually the same, and on this subject, whatever dissension may have been produced by a difference of opinion heretofore, there would really appear to be no room at this day for disputation or controversy. I am bound to believe that the solemn declarations made by the parties of their religious belief, are made in sincerity and truth, and I had accordingly hoped after this public and reciprocal avowal of their sentiments on a subject of such great concern and in which they are found so nearly to agree as scarcely to leave a shadow of difference perceptible, that laying aside all party distinction, and acting in a spirit of forgiveness and charity towards each other, they would, after a season, have come together in Christian fellowsh p, and formed again a united Society; or, if that could not be accomplished, at least have adjusted their differences in respect to the property, without further litigation. Indulging this hope, I have forborne a decision of the motion for an unusual length of time, and I could still wish, and if my recommendation can be of any avail, I would most earnestly recommend an amicable settlement by compromise of this painful, and I had almost said unnatural controversy respecting property, upon such equitable and just principles, as I am sure can be suggested by many sensible and judicious men to be found among both parties. It is the business of the Court, however, to do more than to offer its recommendation—when called upon, it must decide—and I therefore proceed to dispose of the present motion.

It cannot but be perceived that the great question in reference to the property is, which is the true monthly meeting? For the present purpose I assume that there cannot be two monthly meetings within the same bounds or jurisdiction, and both entitled to the same property. The trusts upon which the estate is held recognise but one, and admit of no partition or apportionment of the property among several, unless by mutual consent—where two are formed, one of them must be spurious. Here, however, there are two; each claiming to be the true monthly meeting, and denying the legitimacy of the other. Both parties assert their claims and make these denials with the same apparent confidence, and the question of right between them remains to be determined. The cause is not yet in a situation to enable the Court to ascertain and decide which set of Trustees is to hold the Title, and which Property Committee shall have the right to manage and control the use of the property. The Defendants as Trustees and as such Committee, have the present possession and assume the exercise of rights in those capacities. Believing themselves to be the rightful trustees and managers, they take care to preserve the property as their own; and there is no proof before me, nor even an allegation of danger to the property from acts of waste or destruction by the Defendants, or of any apprehension of injury to the property in consequence of its being in their possession or under their control pending the litigation—nor is it alleged that the Defendants are irresponsible men and will be unable to make good the loss of rents to the complainants, if they, the defendants, should be decreed to account for the rents which they may receive in the meantime. Under circumstances like these, it appears to me it cannot be necessary to appoint a Receiver, and that it would not be consistent with the principles by which this Court is governed, to do so. Chancellor Kent has remarked that the exercise of the power of appointing a Receiver must depend upon sound discretion, and in a case in which it *must* appear to be fit and reasonable, that some indifferent person should take charge of the property for the greater safety of all the parties concerned (1 Johns. ch. R. 58.) the Court looks to the security and preservation of the property, and ought not to interfere pending the litigation when the plaintiff's right is not perfectly clear and the property itself or the income arising from it, is not shown to be in danger. This was considered by Chancellor Sandford to be the true principle which should govern the Court in the exercise of its discretion upon these motions, (1 Hopk. Rep. 429.) and it is acknowledged to be the rule in several of the English cases, that there must be some evil acutually existing or some evidence of danger to the property, or a strong special case of fraud in the defendant clearly proved, to induce the Court in this stage of the cause to take the property under its care—13 Vesey, 105 and 266.—16 Vesey, 69.

In another case it has been observed that such an interference is to a certain extent giving relief—it is in fact depriving defendants of the present use and enjoyment of the estate, and so far a decision pro tempore against them; without some strong necessity therefore the Court ought not to do any act to disturb the existing possession, until from a view of the whole case and by a regular adjudication it can pass upon the right.—1 Beaty's Rep. 402.

It has been urged in argument upon this motion, that this is a case in which a difficulty has occurred among Trustees who were vested with the legal title, and that a portion of them are excluded by their Co-Trustees, which is such an abuse as to require the immediate interference of the Court in respect to the safety of the property. That the Defendants who were Trustees should have applied to this Court for directions, or by bill of interpleader, instead of assuming to act for themselves in making conveyances of the property to others, which they could not lawfully do. But whether this be so or not, depends altogether upon the main question to be decided, which is the monthly meeting that is entitled to stand as *cestuis que trust* of the property?

If the one which the Defendants represent is the one so entitled, it had the power according to the trust, to declare such of the Trustees, as were not in unity with it, incompetent to serve, and to appoint others in their place, and the refusal of such disqualified Trustees to convey to others so appointed, would of itself be a breach of trust. Hence to say that there has been an improper exclusion and an abuse of the trust in this respect on the part of the Defendants, acting under the authority of a monthly meeting, is to determine the question. After all, therefore, it comes back to the only inquiry which I apprehend can be made in this stage of the cause—is there danger to the property? Is there evidence of fraud in obtaining the possession, or any special circumstances to render it necessary for the preservation of the property *pendente lite*, or proper in the exercise of a sound discretion, that the Court should interfere in this summary manner.

There being scarcely a color or pretence for this application on any of these grounds, I must refuse it with costs.

[From the New York Weekly Messinger.]

EARLY RISING.

It does not enter into our minds to impute guilt to one who may be found in bed long after the sun has commenced his daily course. We seem to think it no sin to run counter to one of the evident designs of the Creator in the institution of day and night. The Psalmist, when speaking of the rising of the sun, remarks, "then man goeth forth to his work, and the beasts retire to their dens." Unless in very feeble health, the person who constantly rises late, cannot be regarded as sinless. If such a one can be convicted of violating one of the laws of his nature, surely there is ample ground upon which to condemn his practice. In order to prove that there is such a violation, we have but to consult the opinion of the most eminent physicians, not one of whom would risk his reputation, by asserting that the sluggard was not pursuing a course highly detrimental to health. It is said that sleep before the dawn of day is incalculably more refreshing than after that time. There is something in the silent repose of the world when shrouded in darkness, eminently adapted to refresh the one who seeks renovation from the fatigues of the day. But when the sun has risen from his bed in the east, then should man also arise to commence the duties of each day's existence. On this subject we are borne out by the most illustrious men of every age and nation. Such knew full well the peculiar fitness of the early dawn for the acquisition of knowledge, and embraced that season to store their minds with rich treasure. We have considered this subject only in its relation to the *mind* and *bodies* of men. Let us now for a moment look at it in reference to their moral and religious existence. Early rising has a tendency to improve the *heart*. Ask the Christian who almost imperceptibly formed the habit of intemperance in sleep, if he did not perceive from the commencement of his sluggishness, a manifest alteration in his religious feelings. Before he yielded himself to the chilling influence of excessive sleep, he was duly prepared for his daily duties, by early communings with his God; but when he gave himself up a voluntary prey to intemperate repose, he could find no time to dress his soul in the garments which are furnished from heaven's wardrobe, although the perishing body came in for its share of assiduous regard.

The great Redeemer of mankind, when on earth, afforded an illustrious example of the duty of early rising. He, although pressed down with accumulated toils, and harrassed by the malice of his enemies, did not allow himself to sleep after the sun had risen upon the earth. He, it is said, used to "rise up early in the morning," sometimes "a great while before day." Shall his blessed example furnish us no instruction? He was our pattern in all things. How, then, can there be such an apathy as seems to exist upon this important part of Christian duty? It is to be hoped that this subject before long will be considered of paramount importance; and that Christians, especially, will learn from it the value of time, in qualifying the soul for *an eternity of ceaseless activity.*

A GOOD EXAMPLE.

We were the other day quietly jogging along in our wagon through one of the upper counties of the State, when whom should we encounter but a person of high standing in one of the learned professions, and formerly a member of Congress, very industriously employed in driving a large four ox team heavily loaded with leached ashes. This was a pleasant sight to our optics, inasmuch as it was not only an exceedingly pleasant change from the severe duties of his profession, but also a profitable and rational employment; and above all, it was setting a noble example to the younger members of the community, if they would but follow it. Such examples go far, very far, in doing away the silly stupid notion, that there is nothing but manual drudgery in farming, and that it is a low and vulgar calling. We noticed the farm of this person, and could not but be highly pleased with the changes which he has effected, and which are still going on. Not many years ago this land was a worthless common, bearing nothing but moss, hardhacks, and lambkill. It is now well fenced and well tilled. Twentyfive acres are now turned by the plough, and the owner busily engaged in adding materials to enrich and improve. How much better would it be if more of our professional men would thus fill up their leisure hours and reap the satisfaction and reward which such healthy and sinless employment affords. Let a man thus labor to subdue and cultivate some of the millions of waste acres that now spread themselves over and deform our State, we as a community would soon cease to "go to New York to mill," and the individual himself would at once become in reality and in very deed a public benefactor. With such an one, patriotism will be a word of immense meaning and not a senseless phrase—a mere flourish of rhetoric. He will feel, as he looks round upon his reclaimed and renovated acres, that he has done at least one good deed, and that he has a country, a home, a resting place of his own, and his life and his life's blood will be freely devoted for its prosperity and defence.—*Maine Farmer.*

COURTEOUS ANSWER.—One of the most courteous answers on record is that of the accomplished and unfortunate Sir Walter Raleigh to Elizabeth, who, on one occasion, rather petulant at his frequent application for favors for his friends, asked him, "When, Sir Walter, will you cease to be a beggar?" "When," was the answer which must have disarmed Elisabeth's wrath, however heavy in appearance, "when your gracious Majesty ceases to be a benefactor." This anecdote is told originally in Oldys's Life, and repeated by the last authority, Tytler.

EGYPTIAN HIEROGLYPHICS.—We are informed that an Italian abbe (whose name has escaped our recollection) has just published a new version of the inscription on the Rosetta Stone; and what is yet more important, if it be correct, has discovered a new key to the deciphering of the hieroglyphic language of ancient Egypt. It is said to be altogether different from that of young Champollion, and all preceding authorities.

National Gazette.

ATHENS.—M. de Klentze, a Bavarian, has been employed by the Greek government, and furnished with sufficient funds to proceed with the preservation and restoration of the remains of ancient Athens. He has already, it is stated, recovered four splendid portions of the Panathenean Frieze, equal, if not superior to those parts brought to England by Lord Elgin. The Acropolis is being cleared of the accumulated rubbish of sixteen centuries; a sculptor is engaged to take care of the works of art which are rescued from the ruins; and a museum is to be formed in the heart of the renovated city.—*Ib.*

ANECDOTE.—A candidate for the medical honors, having thrown himself almost into a fever from his incapacity for answering the questions, was asked by one of the professors, "how would you sweat a patient for rheumatism?" He replied, "I would send him here to be examined."

TO STAIN WOOD GREEN.—Dissolve verdigris in vinegar, and with the hot solution brush over the wood till it be duly stained.

Yankee Farmer.

VAPOUR BATHS IN RUSSIA.—The vapour bath is a *sine qua non* of a Russian boor's existence. The soldiers and sailors use it twice, and the peasants at least once a week. Baths abound in the capital; and in every village where there are twenty houses, there is one devoted to the purposes of a bath. People of all ages use them; and the heat generated in various ways, soon throws the person into a profuse perspiration. Sometimes dry heat is employed, and the individual stands in the bath as in an oven. Vavour is produced by dashing cold water upon hot stones, The bather generally lies upon a plank in the hottest part of the bath, and is flagellated with soft rods or he is scraped down with a kind of hoop, or rubbed with shavings or hair brushes. Whichever of these processes he may undergo, and he has his choice, as also of his grooms, the effect produced is a profuse perspiration from every pore. When this has continued a certain time warm water is dashed all over him, and then water a little cooler, and finally water of a very low temperature. This is succeeded by dry rubbing, which produces a genial glow; and as the operation is generally performed of an evening, he retires from the bath to the bed or couch, and perspires moderately for the remainder of of the day.—*Dr Lefevre of St. Petersburgh, in the Medical Gazette.*

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

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PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

BOSTON, Nov. 10, 1834.

Messrs. Russell, Odiorne & Co.—I have carefully examined the third part of the North American Arithmetic, by Mr. Emerson; and am so well satisfied it is the best treatise on the subject, with which I am acquainted, that I have determined to introduce it as a text-book into my school.

Very respectfully, &c. yours, E. BAILEY,
(Principal of the Young Ladies' High School, Boston.)

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

BURLINGTON, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled in some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
JAMES DEAN,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

CAMBRIDGE, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen*,—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanatians, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

BENJAMIN PEIRCE,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

From the Boston Public School Masters, in the Department of Writing and Arithmetic.

We have considered it our duty to render ourselves acquainted with the more prominent systems of Arithmetic, published for the use of Schools, and to fix on some work which appears to unite the greatest advantages, and report the same to the School Committee of Boston, for adoption in the public Schools. After the most careful examination, we have, without any hesitancy, come to the conclusion, that Emerson's North American Arithmetic, (Parts First, Second, and Third) is the work best suited to the wants of all classes of scholars, and most convenient for the purposes of instruction. Accordingly we have petitioned for the adoption of this work in the Public Schools.

P. Mackintosh, Jr. — Abel Wheeler
James Robinson — J. Fairbank
Otis Pierce — J. P. Lathrop.
Levi Conant.

City of Boston.

At a Meeting of the School Committee, Nov. 18 1834.

Ordered, That Emerson's North American Arithmetic, Second and Third Parts, be substituted in the Writing Schools, for Colburn's First Lessons and Sequel."

Ordered, That the Arithmetics now in use be permitted to their present owners; but that whenever a scholar shall have occasion to purchase a new one the North American Arithmetic shall be required.

ATTEST, S. F. M'CLEARY, Sec'ry.

"The First part was already adopted by a previou order. nov 28.

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